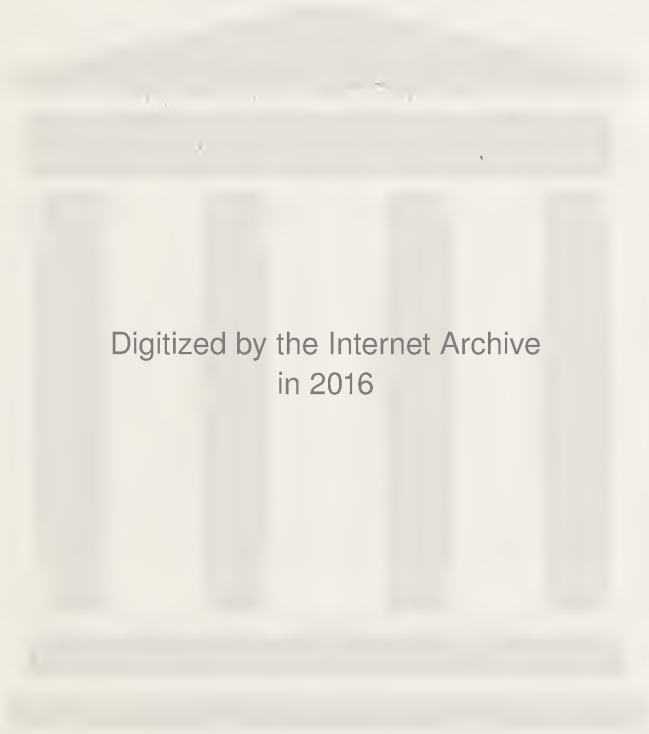
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THE

FORTY-FOURTH

ANNUAL REPORT

OF THE

A.B.C.F.M.

AMERICAN MADURA MISSION.

1878.

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Madura:
PRINTED AT THE LENOX PRESS, PASUMALAI.
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1878.

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PRINTED AT THE LENOX PRESS, PASUMALAI.

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Report.

The year 1877 was distinguished as being the year of the "Great Famine" in Southern India. The previous year was considered remarkable as being a year of great drought, scarcity, and high prices. Though not amounting to a famine, the oldest of our number had never known such scarcity, and the poor people at some of our stations were even then reduced to the necessity of subsisting on wild roots. The year previous to that was noted for the first appearance of the "Locomotive" and the opening of the railway connecting Madura with a seaport and the Southern Provinces on the one side, and with the great cities of the North and the whole railway system of India on the other, so that the Madura District, hitherto remote and isolated, was brought into the line of direct steam and telegraphic communication with the civilized world. From our present stand-point, we understand, much better than we did then, the significance of that Divine Providence, which arranged all this preparation for the preservation of the people of this district, for, had it not been for the railway during the year of famine, the suffering and mortality, great though they were, must have been vastly greater. We have scarcely come out of the famine cloud even at the close of the present year. Even now the price of rice is nearly as high as it was in the height of famine, though the dry crops have furnished the people with cheaper grain, which is also very high. The following description which Mr. Tracy presents of the situation at Tirupuvanam is equally true of many other places even now:—"I think it is due our congregations that those who read our report should know what circumstances of distress our people have to contend with. There is no great outcry about famine in the papers just now. The last rich drops of nourishment have fallen from the bounty of the 'Mansion House Fund.' No

general help is being distributed, and yet the destitution is not by any means entirely alleviated. In many places the want is very severe, and the entire absence of rain makes it probable that this scarcity may increase rather than diminish as the months go by. If the great heart of love and bounty which beats in the church at home could be made to feel, to realize, the want and suffering of many a Christian in India, I believe it would quicken into action, and we should be made able to relieve much of what we can now only mourn over."

But the year 1878 is distinguished above all other years by the large number of converts to Christianity. The same directing Providence which made the best preparation possible for meeting the famine, has overruled the suffering of the people to their spiritual good. The history of Christian missions in India has never before recorded such enlargement. We hear of 8,000 converts in one mission, of 10,000 in another, 12,000 in another, and in still another 20,000. Probably not less than 60,000 idolaters in Southern India have cast away their idols, and have embraced Christianity in the year 1878. Our mission cannot report any such surprising progress, and yet we rejoice over larger accessions and more general prosperity than we have realized in any previous year. A comparison of the statistics at the end of this report, with those of last year, shows that we have one more organized church, 28 more Christian congregations with 2,209 more members, and an increase of 277 communicants, 433 having been added this year by profession. Nor does this tell the whole truth. It is the almost universal testimony of the missionaries that they have witnessed more devotion and zeal among professed Christians than ever before. Whatever may have been the effect of God's judgment on the heathen mind, which has been very marked, it is very evident that Christians have been spiritually benefited by the discipline. This has borne its fruit in the greatly enlarged amount contributed by the people for benevolent purposes, being a gain of 1,270 Rs. upon 3,000 contributed the previous year, making a total of Rs. 4270. In two stations the increase has been 25 per cent; in one 35; in one 75; in two others it has nearly doubled; in one it has increased three fold, and in still another four fold. These contributions are made often out of deep poverty; sometimes in

handfuls of grain, laid aside by the housewife from the daily family allowance; sometimes in small copper coins, from time to time dropped into a charity box, provided by the missionary for the purpose; sometimes in large quantities of grain, being a tenth of the reaped harvest; sometimes it is a contribution in work on a mission building, and very seldom in silver coin as large as a rupee. One missionary remarks:—"These offerings are small, but they come from the heart, and God blesses the heart-gift." In some stations, this increase has no doubt been greatly due to the special effort needed to be put forth in building new places of worship for the new congregations; and the gathering of new families into the old congregations has in some cases excited the former church members to greater faithfulness in Christian living.

Mr. John S. Chandler writes of a "Wide Awake Society," formed in his station two years ago, which, true to its name, has been very active and useful in various ways, promoting Sabbath observance and exciting a great interest in all church work. He mentions among the good things they have done, that they have banished from the Christian community not only drunkenness, but the use of intoxicating liquor. Mr. Chandler notes also an increase of fifty-eight per cent. on the year previous in the average attendance on the Sabbath services. Improvement in this particular has been observable at every one of our stations, and in some cases the percentage of increase is much higher. This we may also regard as a result of greater spiritual life. We, therefore, feel greatly encouraged in our work.

Just at the close of the year we are permitted to welcome a new missionary family, the Rev. Mr. and Mrs. Jones, who arrived in Madras, December 12th. Another family is expected soon.

Stations and Work of Missionaries.

We have eleven stations, eleven missionaries and fifteen ladies, including the family recently arrived. Six of the lady missionaries are supported by the "Woman's Board." This is as large a number as has ever been connected with the mission at one time. Our stations vary in extent of territory all the way from

one hundred to one thousand and ninety square miles, containing populations varying from one hundred thousand to two hundred and fifty thousand. The whole field occupied by the mission being ten thousand square miles in extent, and having a population of two millions. One of our most extensive districts has been for two years without a resident missionary, having been left vacant by the death of our much lamented brother, Rev. W. B. Capron, on the 6th of October, 1876. Our new re-inforcement will, we trust, enable us soon to occupy that large vacant station, where missionary work is so much needed, with at least one missionary family. The missionaries spend a good portion of their time in touring in their districts, either on the itineracy among the heathen, with tents, or in visiting their churches, congregations and schools. When at home, in addition to what may be termed their office work, which, with some, is by no means a small item, they have much to do in connection with schools, and all who are able, make a point of going every day into the streets of the towns in which they live or of near villages to preach the gospel to the heathen.

Mr. Rendall says of his work:—"Although I have not been able to carry on the work of the itineracy in my station, there has been a good deal done to reach the heathen—each catechist visiting the villages in the vicinity of the town where he lives. There are several indications of advance in reaching the minds of Hindus for whom we are laboring. The additions during the year show a marked interest on their part. The conversion of many from among them shows that they are more than ever considering this subject. The friendliness they manifest and the way they receive the truth, acknowledging it to be from God, gives further evidence of their present state of mind with reference to Christ and the salvation He provides. They are evidently being led by God towards the truth. The people have suffered much from the famine, and they are still in straits. They need our sympathy in this their great trial, and may God give us grace to meet them as friends and brothers and to lead them to Christ, our common Saviour."

The Mánámadura Station has been in Mr. Rendall's charge for the two past years. He writes of it as follows:—"There is an

interesting movement going on in parts of this large border station, and the missionary expected to enter upon the work there, will find a great field white for the harvest."

Mr. J. E. Chandler writes of his work:—"It has been largely a year of preparatory work—several months in the early part of the year were occupied with famine relief operations. After this I was obliged to spend much time in building. We have only one preaching service on the Sabbath. The Sabbath school in the afternoon we make as much of as possible, using the international lessons."

Mr. Burnell writes of his work at Mélúr:—"While the missionary at Mélúr has not the pleasure to speak of any marked accessions or striking evidence of progress, he is not without hope that there are results of work done that will give joy when the day of final audit shall come. He is impressed with the truth of words introducing the published account of another mission:—'A report cannot be a true criterion of missionary effort. The work of the ambassador of Christ is not similar to that of the farmer or mechanic, each stroke of whose implement leaves a visible result, fitted to inspire to further effort. The weapons of the missionary are spiritual; his word of inspiration, faith, and oftentimes years may elapse before the word spoken, the tract sold, the instruction given yield visible fruit.' It has been the practice at the Mélúr Station to itinerate in the early part of the year. But as the missionary was absent the first part of 1878, no itineracy was undertaken. Much time, however, has been spent in the villages, twenty-seven tours being reported in five months from July 1st to November 30th, taking up 94 days of the total 123, and involving 862 miles of travel. In July 1,500 rupees having been given for distribution, no little time and attention were devoted to the work, the whole sum being personally given by Mr. and Mrs. Burnell in small allotments to the suffering poor. It is nearly the uniform custom of the missionary, when at the station centre, to visit the people morning and evening within a circle of two or three miles."

Mr. Tracy writes of his station work as follows:—"Another year of missionary life is closing its record of sunshine and shade; and as I sit down to think it over and write about it, I do

so with a feeling of profound thankfulness. Truly God has been very good to me and mine. I think as I have often had occasion to do, in the course of the year, how much I should have prized my dear father's counsel had he been spared to me, and I am conscious that his experience would often have overruled or modified the decisions of my inexperience; yet, I remember, too, his death-bed words, 'God will be a teacher to you, my son—a better teacher than I could have been,' and I take courage. The motto which the Master gave me, and which he has taught me to prize, viz:—'He leadeth me'—has been my comfort and my strength. The year has brought its perplexities, and its cares, but it has brought also its exultations and its profound joy. I had looked forward to it before. I have entered upon it now; the anticipation was pleasant—the realization is better far. The Master has been teaching me some lessons, and his teaching is divinely good. Standing between the past and the future I may say with the Psalmist, 'Thou crownest the year with thy goodness.'

"I have one preaching service for the Christian congregations every Sabbath, in the forenoon. In the afternoon we have Sabbath-school. In the boarding school the boys have their regular Bible lesson, which they are expected to study after the morning service. I usually have a prayer-meeting on the Sabbath evening, when we sing lyrics and read Scripture passages.

"I have not yet reduced street-preaching to any system, such as I shall hope to, as I get more full control of my work. At present, I have two sets of men go to the two parts of Tirupuvanam, every Sabbath afternoon after Sabbath school, accompanied by a chorus of boys from the boarding school. I go with one or the other company as I see fit, or go occasionally alone, to some neighboring village. Then on the day of the weekly fair in the village, I always provide some one to be on hand in the crowd, to sell religious and school books, and to talk about Christianity with every willing hearer."

Mr. Washburn writes of his station:—"It is worthy of remark that during the past year, a year of death and distress in all our district, but one death has occurred among the people we reckon as Christians, and that was of an infant. Very few native communities of 230 souls, made up even of elements similar to those

composing our congregation could have passed through the year unscathed. Our immunity is due in no small degree to the collateral benefits which Christian missions bring with them."

Mr. John S. Chandler writes:—"We have but one preaching service on the Sabbath. The remainder of the day is occupied with the Sabbath-school, neighborhood meetings, and street preaching. My custom the past year has been to go with all my helpers one evening every month to a central place in Battalagundu, and preach in turn with the others on some subjects previously arranged. The school boys assist in the singing; otherwise my own efforts have been occasional. Twice every Sabbath, however, the teacher of the boys' boarding school goes with his choir into the streets and preaches. The evening meetings are arranged, so that, as the boys sing each stanza of a selected lyric, some preacher gives an address of five minutes on some text of Scripture appropriate to the stanza sung. This has been the most successful method we have yet tried.

"The way I have tried to reach the masses in my district is as follows:—I have the list of all the revenue village circles, and of all the hamlets and villages in each circle, with the population of most of them. Leaving out the territory south of the Vaigai River, because there are no catechists in that region, the remainder of the district has been divided up into nine divisions, each of eight of the divisions being placed under the care of a catechist, and the ninth assigned to Pastor Dévasagáyam. Every one reports the villages visited every month, and is occasionally reminded of those unvisited so that not a single hamlet may be neglected. The region not assigned to any particular person, is called the 'Itineracy Ground,' and is visited and traversed by those who unite from month to month in conducting itineracies.

"There are, in all, four-hundred villages and hamlets, nearly three-fourths of which are situated in the nine divisons, and I think that all of them have had the gospel preached in their streets the past year. The hearers have averaged 2,263 each month. On the itineracy ground, there are more than a hundred villages, and all have been reached through the combined effort of the catechists in the itineracies—3,675 hearers have heard the gospel in that way. And yet of the hundred thousand people

belonging in these villages, probably not more than twenty thousand have actually listened to the preaching of Christ. Many a village, where an audience of from 50 or 60 could once be gathered, has been so deserted that but two or three families can be found. Many have temporarily removed on account of the famine and are gradually returning. Many more have been found wandering hither and thither, not in search of the bread of life, but of the food of which if a man eat he shall hunger again."

Mr. Herrick says of Tirumangalam:—"In reporting the work at this station the past year, I wish first of all to record with thankfulness the goodness of God in giving to myself and wife such health that we have been interrupted scarcely at all in our work. This is the more worthy of note from the fact that the present is the 33rd year since our arrival in India the first time, and the 30th of our actual residence in this country. My own labors have been much affected by the famine. This is true, to some extent also, of the work done by the pastor and a few of the catechists. Besides several other tours, five times during the year I have been out with a small tent, accompanied by one or two natives, and spent from three to five days each time dispensing aid to the suffering poor. When at home, and not prevented by other duties, it has been my daily custom to speak to people in the highway and in the streets of this and the neighboring villages. One evening in the week a meeting is held in a room owned by the mission, in the central part of the town, in which catechists, teachers, and some of the members of the station boarding school take part. The object of this meeting is to communicate useful knowledge, both religious and secular. The exercises consist of reading from books, periodicals, and newspapers, speaking and singing and explanation of Christian lyrics. The meetings are always closed with reading from the Scriptures and prayer. One duty of all the helpers in the villages is to make known the way of salvation to people of all classes. Thus by different methods of labor, by different persons, and in different parts of the district, the gospel has been proclaimed in the hearing of great numbers. It is to be earnestly hoped that some of the seed sown may spring up and bear fruit."

Itineracy.

The mission procured its first set of tents for itinerating in 1863. Another was procured in 1867. Others were added, from year to year, until nearly every station was supplied, and the itineracy became a specific department of work. The missionaries are accustomed to engage in the itinerancy for longer or shorter periods as they have time, and when they cannot go, native pastors, and sometimes catechists, go out by themselves in companies of from five to ten at a time. So that this year in eight stations there have been thirty-eight itineracies. We regard this as one of the most important departments of our work. It is especially needed in stations where there are few congregations and schools.

Mr. Howland says of this work:—"The good results of the itineracy in my station have been many. One earnest and wide awake congregation has resulted from our itineracy in July. It was the deciding point for the people in another village. They had been hesitating. The coming of the tent, with its company of preachers, decided them, and now we have a promising congregation of fifty with a nice house of worship. Others have joined us as a result of the nine itineracies for the year. Nearly the whole of the station district has been gone over during these itineracies. Fully twenty-five thousand people have had the gospel preached to them in one way and another, during the year. I have known of no opposition; on the contrary, we have found an unusual willingness to hear the truth. More books have been sold on the itineracy than ever before."

What is said by Mr. Howland of the Mandapasálai itineracies has been equally true of the same kind of work in Periakulam, where ten itineracies have been conducted during the year, and the whole field has been visited with the best of results.

Dr. Chester writes:—"I think we ought to do more on the itineracy, and that a plan might be devised whereby all our unoccupied field could be systematically visited by our native pastors or catechists. Opposition or trouble when our catechists are preaching in heathen villages, is something almost unknown in this station. The dispensary, which is widely known among

the people has a peculiar effect in making them friendly to us and our work."

Mr. Herrick writes:—"I have almost always noticed that work on our itineracy is very useful to the native helpers engaged in it. By this kind of work, too, persons are not unfrequently found who are evidently searching for the truth, and some who have before heard something of Divine truth are strengthened in their wish for further knowledge. It is very desirable that this form of mission work be employed as much as possible, especially in places more remote from the residence of the missionaries and native workers."

Mr. Tracy writes:—"I think the work of the itineracy is very useful in spreading favorable impressions, and in opening the way. All of my field has been visited at least once during the year, and the larger part by means of the itineracies. I presume the number who have heard the gospel preached during the year would fall over, rather than under six thousand. I have never met any opposition; seldom anything but willing attention. In almost all cases I have been welcomed and in one or two most cordially."

Mr. John S. Chandler says in relation to itineracy work at the Battalagundu Station:—"We have adhered to our previous method of spending one week in each of the seasonable months of the year in itinerating; but, instead of camping out in two or three different centres, there has been generally but one encampment to an itineracy, and more strenuous efforts have been put forth in the immediate vicinity. We have the promise of a new congregation on the Vaigai, as a result of the itineracy."

Mr. Washburn remarks on this topic:—"During the first part of the year the student catechists were so much occupied assisting, in their leisure time, in distributing famine relief, that I did not see my way open to carry on itinerant, evangelistic work also, but when vacation set the class free, one or two missionaries kindly allowed experienced men to remain behind, and work with my own catechists for a month or more. During that time and later in the year, all the thirty or forty villages of the district were visited and revisited. Pastor Buckingham has been very faithful in prosecuting this work, and besides we have had the help of the pastor of the Madura West Gate Church to conduct one itineracy. Never have we experienced a more friendly and

interested reception. Friendly village officials arranged commodious places for meeting and friendly listeners contributed meals of food to the preachers."

Mr. J. E. Chandler says:—"Other duties of the station have prevented my doing as much on the itineracy as ought to have been done, and, if all is well, will be done, the coming year. The greater readiness with which the people in the district listen to the truth, leads me to think this a most important part of our work. The famine relief seems to have had this marked effect to allay opposition and secure far greater respect for missionaries and their native agents."

Schools.

With the exception of Mr. Washburn at Pasumalai, no missionary gives his principal attention and time to the department of education, but each one has schools of some kind under his superintendence. The station boarding schools and girls' day schools furnish the ladies of the mission with an interesting work. Our village schools have suffered much from the effects of the famine. Most have been more thinly attended than in ordinary years, and some have been entirely broken up. But next to the famine have been the new government rules for results grants, which have come into operation the present year. "These rules," writes Dr. Chester, "are operating most disastrously upon our school work. The examination is much more severe even in the lowest class; so much so in many cases as to be prohibitive. Then the amount which a school can hope to receive, even if doing very well, in the way of examination, is very much reduced. According to the old rules, we could organize many more village schools, and it paid to give them our superintendence. Now we can only have schools, in the largest towns and where we are sure of a large attendance."

Mr. Howland writes:—"The effect of the famine upon the village schools has been marked. The number of pupils has been greatly reduced. The reduction of the results grants has also hindered the extending of the schools. Formerly, the sums of money paid in grants, were enough to keep alive many schools,

mission or heathen; but the raised standard and the reduced grants have checked the schools in many ways."

Mr. Tracy also writes:—"The famine has not broken up any schools in my station, though it has given many a very good excuse for not paying fees; and has doubtless kept many children away from school. Many have been kept out to work, who, in other times, would have been regular attendants. The famine has broken up many heathen schools and the new rules of the government in regard to grants-in-aid have about finished up what the famine left gasping."

Night schools in the villages have suffered in the same way that day schools have. Very few of this class of schools have been kept up through the year at any of our stations, though they are most valuable to our Christian young men and boys who are obliged to work or watch cattle through the day.

Hindu Girls' Schools.—These have been carried on for several years by some of our mission ladies, and we look upon them as a very hopeful part of our work. Of the one in Tirumangalam, Mr. Herrick says:—"We have now a very interesting Hindu girls' school containing twenty pupils. It is taught by a Christian young woman, who was educated in the Madura Female Boarding School, and it daily receives some attention from Mrs. Herrick."

Mrs. Chandler of Pulney and Miss Henrietta Chandler give a portion of their time to their Hindu day school for girls. Of this school, Mrs. Chandler writes:—"The number of pupils during the year has been large, while the average daily attendance has been under twenty. Scripture truth is daily taught and the girls are very much attracted by the singing and needle work."

Mrs. Capron reports her Hindu girls' schools as follows:—"The first event in the year was the death of the school mistress of the Central School on the 4th of January. She was an admirable teacher, and in every respect a model Christian woman. The three schools now have the services of two masters and four mistresses. As these schools have but one session, the masters are expected to devote four afternoons and evenings in the week to what may be termed evangelistic work in the homes of the pupils. Said one of the masters:—'I was very thankful, when sent for, to see a father suddenly and severely ill, that I had often talked earnestly with him about his soul; it was then easy to turn

his thoughts to a Saviour of whom he had heard me say so much.' It is a frequent custom for the masters to receive a summons if any event has happened needing friendly counsel. The number in all the schools at the beginning of the year was 113. It gives an impression of our often repeated disappointment to state the fact that the number of pupils coming under instruction during the year has been 227, while the number now on our rolls is 123. A house has been secured and arrangements are being made to open a new school to be known as the North School."

The following is a translation of a report of the Dindigul girls' schools, written in Tamil by the head teacher:—

"In the town of Dindigul there are three schools for girls where both secular studies and the Bible are taught. One is at Nahalnaikanpatti; one in the compound of the bungalow, and one at the eastern end of the Brahmin street. In the Nahalnaikanpatti school there are twenty-seven girls. In the compound school thirty, and in the Brahmin street school seventy. In all of these the girls are taught to read and write and study as much of arithmetic as is required for the third standard government examination. They are also taught the simple truths of the gospel and made familiar with such kinds of needlework as is thought will be most useful for them. In the school in the Brahmin street the children attend very regularly, and show great interest in their studies. In this school there are thirty Hindu girls, twenty-five Brahmin girls and fifteen of Christian parents. There are five teachers. The regular studies are in accordance with the list furnished by the government for the first, second, and third standards of the results grants' examination.

"Every Sunday morning the girls come to the school; a short address is made and stories told, of incidents in the Old and New Testament, especially concerning the good women of whom we read. Verses from the Bible are also recited, and a short prayer is made as in our Sunday-school in the church. This service the girls attend very willingly, and many of them give small sums in charity. In this way a rupee or more a month is contributed. This meeting is in many ways a most profitable one for them. Many of the girls tell their friends at home, what they have heard, repeat the Bible verses they have learned, and tell them

what they know of Christianity. Their mothers frequently repeat to the teachers the very words the school children have told them. There are now in the town of Dindigul about a hundred young women, many of them married, who formerly attended the school as girls. The teachers often see these women and converse with them about Christianity. Many of them are daily reading the New Testament in their own houses. It is amazing to hear the girls and women at their houses, reading the Christian books and tracts to companies of men."

To this report Mrs. Chester adds:—"Many of the girls in these schools are bright and intelligent, and show a fondness for study that we would scarcely expect to see, with all the hindrances they have at home, yet the parents of these girls are more willing to have their daughters attend our schools than formerly. Indeed, the school houses are becoming rather stopping places. The grand-mothers, mothers, sisters, and other relatives of the girls are getting quite in the habit of visiting the schools to see what is going on. Then if they are sick or in trouble they come to talk it all over with us. The Brahmin girls are particularly interesting and show unusual affection towards myself and the teachers. There is one little girl who always has a private salám and good morning for me. After I have entered the school and said salám and good morning in a general way to all, she comes up to me and touches my arm to get my attention and then puts her hand to her forehead and gives me a sweet smile. I do not suppose there is a house in Dindigul that I could not enter. The people are most friendly. But the good time when the strong old wall of heathenism shall have been broken down and all the people with one mind shall come to the worship of the only true God, seems still far in the future. It may not be in my time; it may not be in my way; but in the Lord's own time, and in the Lord's own way, it surely will come."

Station Boarding Schools.—Of this class of schools, there are eight in the mission. Four for boys and four for girls, viz. one girls' school in Madura, one in Pulney, one in Battalagundu and one in Mandapasálai, and a boys' school in Dindigul, Battalagundu, Tirumangalam, and Tirupuvanam. The schools in Battalagundu are for the two stations of Battalagundu and Peria-

kulam. The girls' boarding school in Madura is general for the whole mission, and is of a higher grade than the other girls' schools. Of this school Miss Rendall writes:—"Now at the end of the year there are forty-eight girls. Fourteen new girls have been admitted during the year and twenty-seven have left. A good number passed the various standards. The class for teachers is now definitely established. Two have gone up for the teachers' certificate grade and we hope to have a larger number next year. We have put up a separate building for the class. Good progress has been made, and the prospect is very encouraging. Nineteen girls have united with the church and there has been a good state of religious feeling in the school."

Mr. Tracy writes of the station boarding school at Tirupuvanam:—"The school has had an average of twenty-five boys through the year. Nearly all pay fees. About two-thirds are supported by mission funds. The boarding school at Mandapasálai, taught by Miss Martha Taylor, has hitherto been a mixed school, and during the year there have been eighteen boys and sixty girls. Hereafter there are to be only girls, the boys having been dismissed in September."

Respecting the girls boarding school in Pulney, under the care of Mrs. and Miss Chandler, Mrs. Chandler says:—"We have received during the year 48 pupils. Our present number is thirty-six. Of these 12 pay fees, 20 are orphans, and the rest are children of poor Christians. Three have united with the church within the past sixteen months, and others are desirous of the same privilege. When we opened the school in June, 1877, we had only six pupils able to read. At the close of the school year, ten passed a creditable examination in the 1st, 2nd and 3rd standards. Then not one knew the catechism or had any intelligible knowledge of the Bible. Now twelve have just passed a fair written examination in Genesis, twenty chapters of Exodus and the Gospel of Matthew. This is due to the careful teaching of Miss Etta Chandler. She has also conducted weekly prayer meetings with them. The girls do all the work of the kitchen. Our grateful thanks are due to friends in India, England, and the United States for their generous aid to our work. Four gentlemen contributed for a Christmas meal. By this we were enabled to give pleasure and

profit to two hundred children. A friend in England sent us two engravings of Her Majesty, Queen Victoria, to adorn our school rooms. Others have given Scripture prints and money for the education of children. It is the day of small things, and we ask the prayers of our friends that these children may early come to Christ, and that the year 1879 may be one of greater blessing."

Of the boarding school in Battalagundu, Mr. John S. Chandler writes:—"Of the sixty-eight boys and fifty-seven girls under instruction, all the boys and a majority of the girls have paid fees either in money or in labor. Eighteen have been supported by the mission. For the sake of encouraging the pupils to a more careful study of the Bible lessons, monthly written examinations have been held, and in Dec. a careful written examination for the whole year. These have revealed an ignorance of the Bible, humiliating enough to incite to greater efforts in the future."

Mr. Herrick writes concerning the station boarding school in Tirumangalam:—"Seven orphan boys have been sent to the school from the orphanage at Pasumalai, and another orphan from Madura, who are supported without expense to the mission. Besides these, the school contains twenty boys all from Christian families belonging to the Tirumangalam Station. They are all happy in doing such work for a short time each day, as Mrs. Herrick is able to give them in the garden and compound. This is very important in its effects upon their health, and in promoting habits of industry. Three members of the school have entered the preparatory department at Pasumalai this year, and two others have left by permission, while several have been received. The pupils are cheerful, obedient, and studious, and the school gives us great satisfaction."

Educational Work at Pasumalai.

Of this work, Mr. Washburn reports as follows:—

Seminary Classes.—With the exception of the youngest, all the teachers have had some normal school instruction and several years experience in teaching. All four have been studying with the principal, more or less, during the year, and whether any of them pass the university examination or not, all will be

better prepared for next year's work than they were for this. They are industrious and faithful in their work, and may be judged to have done it reasonably well. I will only add what is just to them to say, that Mr. Mathuranáyagam and Mr. Joseph have been laid aside from work by illness for nearly three months, and others of the teachers have been ill or unavoidably absent, so that, on an average, one teacher has been out of school one half the ten months of our school year. This has been a serious drawback in both departments of the school. All the members of the seminary returned at the beginning of the new school year in June, but some very tardily. Two had fever a large part of vacation, and came back one or two months after the term commenced, too feeble to study much for some weeks. Two others delayed, partly on account of the hard times, but more from the reluctance of their parents, who are Romanists, to let them come at all. One of these has since united with the church. Illness among teachers and scholars has, no doubt, had some effect upon the examinations. As a general thing, the upper class boys have studied with great steadiness and perseverance. In this respect they have left little to be desired. At our entrance examination, in March, about twenty candidates presented themselves to enter the school in June. Nearly all were found to be deficient, and were required to appear again for examination at the commencement of the school year, when twelve were accepted, and, subsequently, another was received. These have been engaged to the end of the year, in revising the studies of the 3rd class. We have thus within the year had fifty-three different students in the school. The lowest number was thirty-six in March, and the present number at the close of the year is forty-six. Two have left during the year to join Dr. Chester's medical class at Dindigul, and seventeen new boys have joined. In November, the fourth upper and fifth classes underwent an examination, on papers furnished to all the government zillah schools in the presidency, to determine the advancement of the students to higher classes. We have just closed the year by a week of written examination on all the studies of the year. It is not yet time for the committee of the mission to report on this examination, but in their report of the previous one, in March, they say that "the examinations were

very satisfactory indeed," and that they were well pleased with the correctness and general appearance of the papers of the boys.

In regard to the religious state of the school, it is our constant aim to create in the boys the habit of bringing all their conduct under review of their conscience and to form in them the foundation of character, loyal to duty, and heartily obedient to God. Time will test how far their training here has benefited them. Cases of discipline in the school, requiring the attention of the principal, have been few; and very few instances of petty school tricks and vices have come to my knowledge. All the students are in the habit of daily reading the Bible besides studying it in the classes; and the rooms for private prayer are much used. Seven boys have become communicants during the year, leaving only a fraction of the school not members of the church. The boys have their own religious and benevolent societies, in which they have this year collected small sums for the Bible Society, their own Sunday tract distribution, for the church fund, and for the poor; they also keep on foot a literary society, with a long, hard name and edit the "Pasumalai Seminary Gazette."

The Theological School.—An entire change has taken place in the students studying here in this department, during the year; seven families of catechists have gone away, and eleven families and one unmarried man have come in their places. I have good reason to hope that the class which left in March, will prove useful preachers and catechists. Several of them have been placed in situations where they have shown the earnestness of their spirit and the value of their training. I hope some of them may exhibit such proofs of their fitness for their posts, that they may become pastors of churches. Of the twelve catechists newly come, two were educated in Romish schools and doctrines; all but one of the others have been previously trained in our seminary or in the C. V. E. S. Training Institution at Dindigul. The course of studies is essentially that adopted in 1870.

Past years have afforded us the teaching of some experience, and in the light of this, we now give more attention to making the exegesis of the Bible practical and usable, and to training the students in methods of teaching, particularly the Scriptures. Slight changes have also been made in our text books, and more English is

taught. While three of the young men were decidedly deficient in their preparation, I can say that all really try to learn. I have no occasion to complain of indifference to lessons.

The Finances of the Schools.—The largest number in the theological and preparatory department of the school has been sixty. The increasing work and demands upon the missionaries caused us to advance our classes to this number. And yet in no years have we received so small appropriations for the school as last year and this. This has rendered necessary the most careful oversight and management of the boarding department. The text books are also relatively costly for all grades of the school and add much to the expense. Though the crops of this year have only mitigated, not removed the distress in the district, the mission has not remitted any of the fees and they have been paid, if anything a little more readily than last year. The fees have amounted to 610 rupees, contributed in numerous cases by friends, and earned, in some instances, by the pupils themselves, by work in the printing office or by school-teaching in vacations.

The fact is worth attention, that thirteen of the fifty students in school are the sons of widows. The fathers of three of these were pastors; and the fathers of all but one, of the other ten, were worthy catechists in the service of our mission. The families to which these boys belong, are now all in straitened circumstances, and the education of the children, if educated they are to be, must be made possible by the liberality of those interested in the missionary cause.

The fees required of mission students are but fifteen rupees a year, and the entire expense of a boy in the school, including books, fees, and board, is thirty-eight rupees. No fatherless children entered in this year's class; but our Lord's assurance, "The poor always ye have with you," the famine is likely to cause to be realized fully in time to come; and falling as it did heavily upon the men, we are not likely soon to be without the fatherless and the destitute. We wish to provide for these and such as these by scholarships of fifteen rupees and thirty-eight rupees a year, to be given on examination to those whose marks indicate more than average proficiency, and we hope that some kind friend, under whose eye these lines may fall, will incline to

do a life long kindness to hopeful, industrious, young men, studying here. The requirements of the mission, and the openings for Christian work in the district, make us believe that we should increase the preparatory school to sixty or sixty-five, and we trust funds may be forthcoming to maintain the school at this number.

Congregations and Buildings.

Congregations.—These contain about 3,000 families and 11,086 individuals. For these congregations there are about two hundred buildings where Christian worship is conducted and religious instruction given once or twice every Sabbath day. Many of those who joined our congregations would be better classed, at first, as non-heathen than as Christians. Many of them know at first little of Christianity, are little interested in learning its pure and holy life; indeed, have only begun to be taught its rudiments. The process of instructing them is slow and tedious; but, with all its difficulties, we value more and more the plan adopted by the mission in 1843, of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction as members of regularly organized congregations. The system corresponds to the practice in all Christian countries, and it is true here, as there, that accessions to the church are almost wholly from the class which regularly enjoys religious instruction from the pulpit or in the Sunday-school. Mr. Howland who has the largest number of congregations in any station in the mission, except one, remarks upon this point:—"I value very highly the system of Christian congregations as a converting agency. It is often abused; but, properly conducted, it is a preparatory school, fitting its members to be intelligent and valuable communicants in our churches, and leaders of the Christian community."

Mr. J. E. Chandler says of the congregations of that station:—"I have no new congregations to report. My great work has been to strengthen the things that remain. Some are now like new congregations, the old element having nearly died out. The new comers in the district have generally shown a greater

anxiety to learn than the old members. These Christian congregations, if they are alive and true, are a power in the village; and if they have a live man as catechist or pastor, they furnish to the heathen a most important means of grace. Many members of the church were for six or eight years members of the congregation before they were baptized."

Mr. Tracy writes:—"There have been six new congregations formed in this station during the year. About one hundred and twenty-five new members have been received, mostly from the heathen, scarcely any from the Romanists. They are generally from the lower castes. In one case a chetti, and in several individual cases vellálas have joined. There have been no accessions by whole villages, nor even in considerable numbers. What gain has been made, may be traced, I think, in all cases to individual effort and the silent teaching of example. I think the influence of a quiet, Christian example, set by a congregation of people, is of the most weighty kind in winning the good wishes, and, finally, the following of heathen neighbors. This has been slowly, but I can see that it has been surely, the leaven at work in several of my villages. Those who have become church members have usually been for a considerable time members of the congregation; this will necessarily be the case where the people are so very ignorant."

Mr. Washburn remarks:—"The statistical table of congregations shows an increase in numbers in this station of one hundred; of these thirty or forty are persons connected with the schools, heretofore reckoned in the stations whence they came. The others are additions from outside. These have added one new congregation in a village five miles west of the station centre. The people, though living on roots, have done the work in erecting a building, which serves them as a school and prayer house, the material being provided by the missionary."

Mr. Rendall reports his congregations as follows:—"During the year two congregations have been added, and there are three additional villages where there are professing Christians. The increase in adherents is one hundred and thirty. It would have been more, but quite a number of families in Madura and in adjacent villages left during the year on account of the famine. Our

loss in this way has been over fifty persons. There has been a great gain in the stability of the people in the villages owing to their better instruction. The additions have been made mainly among relatives of our people, and they have come from conviction of truth."

Mr. J. S. Chandler of Battalagundu writes:—"Three new congregations have been formed. One of them comprises the whole population of a little hamlet, and has been named by the people themselves, Bethany. About four hundred have been received under instruction the past year. Of these one hundred came from Romanism and three hundred from heathenism. They have come from eight different castes, some from what are considered the more respectable castes. They were influenced chiefly by a general feeling that they would be better off as regards the education of their children, as regards their own condition in both worlds and by an increasing sense of their former religion." Mr. C. also mentions instances of new converts, who have manifested remarkable earnestness and sincerity. One man and his wife manifesting new zeal in promoting the welfare of their children and great steadfastness under severe trials and tauntings of their neighbors. Another convert manifested great interest in Christian work; through his influence, an itineracy was undertaken which proved to be a most happy effort in a community of artisans."

Mr. Herrick says:—"The number of deaths, though less than last year, has been more than three times the number of births. But new members have been added to such an extent that the number in the congregations is more than one hundred over last year. Some who have been received came, I have no doubt, with the hope of getting help in one form or another, but more, I believe, from conviction. Persons embracing Christianity at the present day, as a general rule, have much more knowledge than those in former years had, and are much less likely to relapse. The comparative number of persons of property and intelligence inclined to become Christians is increasing from year to year." Mention is mode of several instances of such persons in the Tirumangalam field, and cases are not uncommon at several of our stations.

Buildings.—At the station centres, churches, school houses,

and dwellings, are usually tiled or terraced buildings. But in the villages, places of worship, school houses, etc., are ordinarily put up in the native style, with mud walls and thatched roofs. These buildings cost from about fifteen to one hundred and fifty rupees and sometimes more. Of this class of buildings forty-three have been erected in the different stations during this year. In some cases, the mission has borne two-thirds of the expense. In most cases, about one half and not a few have been built without any expense to the mission, the people themselves giving what they could, in money or in labor, the balance being furnished by benevolent friends in this country or at home. Several buildings, with tiled or terraced roofs, have also been completed during the year. A tile-roofed church, costing one hundred and fifty rupees, has been erected in one of the villages of the Dindigul Station. Three of the same classs, costing from 80 to 330 rupees, have been built in three different villages in the Pulney Station, only about one-fourth of the expense being furnished by the mission. A building for the boarding school, costing about 790 rupees, of which only 480 were granted by the mission, and another building for orphans, costing 336 rupees—without any expense to the mission—have been erected at Pulney. A brick school house, dormitories, &c., have been erected at Battalagundu for the girls' boarding school, at a cost of 1,000 rupees. A brick church, with terraced roof of the best materials, and large enough to seat 300 persons, commenced in 1874, has been completed this year at Kumbam. Including the belfry and tower, with an English bell, it has cost 1,700 rupees, 800 of which was furnished by the mission. A neat substantial church is reported by Mr. Herrick as follows:—"The church at Mallánkinaru, commenced three years ago, has been completed except a part of the tower. It is 50 feet in length and 26 in width; 350 or 400 natives can be seated on the floor without discomfort. It has been built in a very durable manner, and will long furnish a convenient, pleasant place of worship. The cost has been about 2,300 rupees; of this sum the mission has given 880; about 250 more are needed for the entire completion of the building." In regard to the desirableness of erecting buildings of this class, Mr. Herrick remarks:—"It has been our custom, at first to erect temporary buildings, with mud walls and thatched roofs. But such buildings are in constant danger

from fire, and often need repairs on account of the ravages of white ants. It is highly desirable that after congregations become well established, and have both the ability and the desire to bear a considerable part of the expense themselves, they should be enabled to erect better buildings, in which to meet for the worship of the living God."

Still another permanent building, which though not so intimately connected with our village work, may be appropriately alluded to in this report. We refer to the new "Ladies' Home" at our Mission Sanitarium on the Pulney Mountains. This has been erected at the expense of the Woman's Board of Missions, in America, for the accommodation of ladies employed by the society, when visiting the sanitarium, in their annual two months' vacation. The cost of the main building has been about 3000 rupees, and of the attached building and grounds 1500 more. The benevolent ladies of the Woman's Board, who have built this mountain home, would not, we are sure, regret the outlay, if they could, for once, see the nice building with its convenient, light, and airy rooms, take a view of the charming scenery, and consider how much of comfort, pleasure, and health will be given to their lady workers, who have borne the heart and weariness of the plains.

Churches and Native Pastors.

We have eighteen pastors, the same as last year, of whom three are without charge, being engaged in educational work. We have one more organized church, making a total of thirty-three. Of these fifteen only have pastors ; the rest are either in charge of missionaries or pastors of other churches. Some of the latter are too poor and feeble to pay any considerable portion of the pastor's salary; and, in the case of others, it has been difficult to obtain suitable pastors, or the missionaries have preferred to retain charge of the churches themselves. Those of the pastors who are engaged in pastoral work, are supported independently of mission funds, several receiving aid from the Madura Native Evangelical Society. The East Church at Madura and the Dindigul Church have provided their pastor's support, and, the ensuing

year, the churches at Mallánkinaru, Kambam and Kómbai will also be self supporting.

Of the new church formed in his station, the missionary at Battalagundu writes as follows:—"As the congregation numbered fifty families, and as seventeen of them were communicants, in August, they petitioned the church at Silkuvárpatti, in whose communion they were, to allow them to take the necessary steps to organize themselves into a separate church. That church cordially acceded, and in the next month the church was organized by delegates from the North Local Church Union. All the hopes cherished in regard to this new church have been realized, and its organization fully justified during the succeeding months of the year."

The pastors are spoken of in the highest terms by the missionaries with whom they are associated, as earnest, faithful, judicious and able men. The following are extracts from their reports:—

Pastor Cornelius' Report, Madura East.

During the year 38 have been added to the church by profession, and there are now 156 members in good standing against 144 of the previous year, which indicates a fair degree of progress. Though the famine and high prices have continued, the income of the pastorate has not fallen off. Besides contributing towards the pastor's salary, the most of the congregation gave cheerfully and liberally "in their poverty, and in their great trial of affliction" to the Madras Bible Society and to the Native Evangelical Society, besides contributing in the monthly missionary concerts and for lighting the church. Some girls in the congregation formed a juvenile association, and in their prayer meeting, held every Saturday afternoon, collected money for the pastorate. The money was handed over to me by their treasurer to my great surprise and joy. Besides the regular church services, prayer meetings have been held on Sundays and other days in six different places in the suburbs of Madura, where members of the congregation reside. Missionary meetings are also held with the view of increasing information as to the mission cause and promoting activity in it. Besides preaching once a week at the mission dispensary, I have been accustomed to visit many respectable families of Hindus in their homes, and I have had excellent

opportunities to converse on the only plan of salvation with several influential Hindus in the city. One native gentleman, of education and influence, wishing to know more of Christianity, purchased of me a copy of the New Testament, and asked me what part of it he should read. I told him to read "Christ's Sermon on the Mount," and he made an arrangement to come to my house to read with me an hour daily before going to his office.

[Mr. Cornelius mentions several other instances relating to his personal labors with Hindus, and describes an interesting death-bed scene, but we have not space for more.]

Pastor Rowland's Report, West Gate, Madura.

My work is not only in the town, but it also extends to villages as far as five miles to the west. A new congregation has recently been formed in a village about three miles in that direction. This congregation has thirty-five members, and the principal man has united with the church. A place of worship has been built, and as no teacher has been appointed, the two teachers of the school in the town go daily by turns to instruct the people. During the year 92 persons have joined the congregation, which now numbers 245, and 38 persons have united with the church, making a total of 105 communicants. The Sabbath attendance at the church averages 130. A woman's meeting is held every Wednesday noon, which is well attended both by the Christian women living in the town and those coming from villages in the vicinity. The educated women conduct this meeting by turns under the superintendence of Miss Rendall. As I go among the people to preach the gospel, I meet almost everywhere a friendly reception. Many seem convinced of the truth, and almost persuaded to accept Jesus Christ as their Saviour. At the request of Mr. Washburn, I went out on an itineracy in the Pasumalai Station District, accompanied by fifteen catechists. We were out six days, in which we visited in this and adjacent districts 86 villages and preached the gospel to, at least, 4000 heathen. The famine has had a marked effect upon the people, and has opened to us a wide door. Their faith in their idolatrous system has been much shaken, and God has opened their eyes, ears, and hearts. Some have pointed to their forsaken temples and asked us to hold our meetings in them. We only need the out-pouring of the Holy Spirit to lead the people

to accept the truth as it is in Jesus. While I labor to win souls to Christ, I strive also with great earnestness, in this city of Madura, to deliver souls from the powerful hands of the great demon drunkenness.

Report of Pastor Colton, Dindigul Town.

The average Sabbath attendance at Dindigul Church is 200, and the Sunday-school in the afternoon numbers little over that. A heathen family of this town, consisting of five persons was admitted to the fellowship of the church, after a probation of more than a year. Two heathen young men belonging to respectable families who had received favorable impressions of the truth of Christianity, when learning in the mission schools at their respective villages, have also united themselves with the church. The total number of admissions, this year, is nineteen, against five last year. Prayer meetings are held in the church, morning and evening, which are conducted by turns by the more intelligent members of the congregation. I am usually present at this meeting. Every Wednesday evening, I meet the boys of the station school and hear their Bible lessons. One hour, every Friday evening, is devoted to prayer and explanation of the Scriptures. This meeting is attended by the students of the C. V. E. S. Institution and others. Every Saturday evening, from seven to eight, the students hold a meeting of their own in the school room, and the senior students, who are communicants, take an active part. When not otherwise engaged, I attend this meeting. Christian traders from Tinnevelly, residing in their pettah, about a mile from the station church, attend the morning service, and in the evening after the Sunday-school is over, I visit them at their place of residence, taking with me, by turn, two of the station school boys. The meeting of the women on Thursday is conducted by themselves in turn. Another very pleasant part of my work is household visitation. As there are some fifty families scattered here and there in the town and vicinity, three of them being in two villages four miles away, it takes some ten or twelve days to complete a single round. I go often into the streets, distributing tracts and speaking to the people. They are friendly and listen well. My wife and another female member of this church go sometimes to the homes of the Hindus, to converse with the women about religion, and are

kindly received. One of the court pleaders, who had borrowed from me Bishop Wilson's Evidences of Christianity and the Bazaar Book, said soberly, "I would like to become a Christian."

The work of the Lord is progressing in the town; God's word will not return unto Him void. They shall be made willing in the day of his power.

Pastor Clark, Pukailaipatti, Dindigul Station.

I conduct religious service on the Sabbath in two places, with about eight persons. I am accustomed to visit every family of my congregation once a week, without fail, and read a portion of Scripture and pray with them. I also exhort them to be bold in confessing Christ before men as their Saviour, and to show by their good conduct that their religion is true, and to endeavor to induce others to embrace it. A Romish priest once came here and exhorted two of my young men to pray to the saints and especially to the virgin Mary; to put their whole confidence in them, so that they might keep them from every danger; but they protested that they would not yield to his words. The young men who learn in the night school have made much progress. They can read the Bible; have learned many of its facts, and understand its doctrines so as to explain them to their Romish friends. I gave a New Testament to a Hindu friend, a year ago, and when I recently enquired of him what he had done with the book he told me that he would never forget to devote two hours a day to the reading of it, and that it created in him a kind of new inspiration. He spoke very highly of its excellence.

Besides inspecting the village schools of Dindigul Station, once a month, I have been on the itineracies with the catechists for eighteen days during the year.

Pastor Vethanayagam, Mallankinaru.

There are Christians in ten villages, connected with Mallánkinaru, numbering about 500. The situation of these villages is very favorable for visitation, all of them being within five miles of my home. The distressing famine of the past two years, has swept away some, and scattered abroad more, so that there is a considerable reduction in numbers. Many who have survived the famine, though clothed, fed, nursed, and cared for in various ways,

seem still to be like "Pharoah's lean and ill favored kine." The famine has had the effect to sift out the unstable and confirm the faithful, so that the present body of Christians are more firm and reliable than ever before. I have observed a wonderful change in several individuals, for which I praise God, and feel encouraged to greater earnestness and activity in my work. A young convert, with his wife and children, called on me and requested baptism. I was somewhat in doubt how to act, owing to the suddenness of the application, and the more so, because I had not before known them; but, after frequent interviews, in which I questioned them minutely as to their knowledge and personal experience, I was satisfied to admit them to the church. This man afterwards invited me to hold family prayers at his house. On going there, I found several Hindu youths, one of whom was a brahmin. He told me he had called these persons to the meeting that they might hear more of Christ than he himself could teach them, and begged of me to instruct them and pray for them. Embracing the opportunity. I read to them the third chapter of St. John, and made them to understand the nature of regeneration, answering their many questions.

[The pastor cites other interesting cases. This is not more than half his report, but it is sufficient to show what he is doing, his opportunities, and the way he improves them.]

Pastor M. Thomas, Sevalpatti, Mandapasalai.

At the close of another year of famine, I can truly say that the Lord who has supplied our bodily wants, has also given us abundant spiritual blessings. Christians, heretofore comparatively indifferent, have been roused in their religious duties. The church is increased in piety, as well as in numbers. Two or three have died in the Lord. Four have joined the church by profession of faith. The Sabbath has been better observed by the church members, and some are accustomed on that day to go to the villages and preach the gospel to the heathen. A few facts will show what the Lord has wrought in this church:—1. One of the female communicants has, by her persistent efforts, brought into the fold, her younger brother, then her father, and last of all, another brother and sister from heathenism. 2. In one village where there was not a single Christian last year, about fifty people, both men

and women, have embraced Christianity, and have built a good sized church, without even the superintendence of a catechist, and with the very little help which the mission gave. The apparent cause of their conversion was a young woman, the wife of a man of that village, and the daughter of a Christian of another village, who was for some time in Miss Taylor's school at Mandapasálai. She spoke of Jesus to her relatives, and they became Christians through her efforts. 3. In another village, a carpenter, 50 years of age, and his wife, became Christians. When he was asked why he embraced this religion, he answered that he worshiped Ganesa, when he was a youth, but robbers came, tumbled down the image, and took away the money that was under it, but the idol was not able to find out the robbers; so he began to worship the sun, and when he was worshiping it, his land produced plentifully, but when it was bearing a good crop, a heathen made a law-suit, falsely swearing that the land was his own, and took it to himself with the produce. From that time he ceased to worship the sun, and embraced the gospel of Christ, which had been frequently preached to him. 4. In eight other villages, people from both high and low castes, have newly embraced Christainity, with their wives and children, and some have built churches, with very little help. 5. In one village, a man of high caste, who formerly worshiped Karuppannan, Mutthuvíran, and other demons, has lately embraced Christianity, giving up a box, containing cloths, bells, whips, a sickle, and other things, which he used for the idol worship. 6. In another village, a heathen of the maravar caste, who joined our congregation, gave to Rev. Mr. Howland, the idol of Ganesa, which he worshiped, and the skin of a tiger, which he used as a seat before the image. By the above facts I am encouraged in my work. Though it has been a year of famine, the people have contributed more than usual toward the support of their pastor, and have also given to other charities. Housewives have given their handfuls of rice and other grains; and, to build churches, the people have given land, money and their own work. My wife has been to the villages with me, from time to time, to talk to the women. She conducts a weekly prayer meeting with the Christian women. A brahmin woman in our neighborhood is a good friend of hers; she seems almost a Christian. Out of the 80 villages in this part of

the station, there are Christians in 22. I am expecting to see even more success in these parts. I request the friends of our Lord to pray for me and for my church.

Pastor M. Eames, West Karisakulam.

Twenty-four persons have been received to the two churches to which I minister, by profession of faith; one has been restored to church privileges, and 17 children have been baptized. Of the eight itineracies at this station, during the year, I have engaged in all, except two, and have seen much to encourage me in my work. The principal opposer of Christianity in this village, has attended our Sabbath services. Several other Hindus are accustomed to come and sit quietly in the church, and listen to the gospel preached, and some stand by the windows and listen. Notwithstanding there has been severe famine, the people have paid more than in any previous year, toward the support of the pastor. Two Christain náiks in one of my villages have been sincere in their faith and joined the church at the beginning of this year. They partake of the Lord's Supper openly with their fellow Christians who are their servants. For this they suffered persecution, but by their patient endurance, they have silenced their enemies. Their children are now taught in our mission school, and study the Bible, from which, I anticipate much good. Mrs. Howland has visited almost all my congregations and held prayer meetings with the women, and Mr. Howland has helped me in administering the Lord's Supper, which has been celebrated in six different places, altogether twenty-two times.

Pastor Christian, East Karisakulam, Mandapasalai.

Connected with the four small churches in my charge, there are 25 villages. Generally speaking, all the Christians are suffering from the famine even now. In the year 1876, they suffered extremely, and were even then obliged to exchange every thing they had for food. Afterwards they received help from the missionary, which was also soon exhausted. Some of them, therefore, went to Rangoon, Colombo, and other parts, where some have died; some remain, and a few have returned. Those who have returned, are again suffering and do not know where to go or what to do. Though their worldly condition is so deplorable, they are

improving in spiritual things. Some are able to conduct service, to pray, and to preach the gospel to the heathen. Ninety members have joined our congregation in a village one and a half miles from East Karisakulam. They attend the meeting regularly, and learn the Bible lessons. They have built a church, costing more than 70 rupees, with the aid of 15 given by the missionary. There is a man here who gives them much trouble by taking them to court on false charges, and by destroying their crops. We pray that the Lord may give him a better spirit and comfort the Christians. I go into the street and into the houses of the heathen to preach the precious name of our Saviour. On the market day, I have a good opportunity to meet the people and to preach. About once in two months, I go to the more distant places; examine the congregation in the Bible lessons, and administer the Lord's Supper. When preaching to the heathen, they listen eagerly; many are willing to buy books; the higher caste people have embraced Christianity, and send their children to school, without observing caste distinction.

Pastor Seymour, Kombai, Periakulam.

The two churches of which I have charge are 14 miles apart. The church at Kómbai claims my chief attention, but I go to Bódináikanúr, frequently, to administer the sacrament, to examine the school and congregation, and to direct the catechist in regard to his work. Bódináikanúr has a good sized church, of 32 communicants, having 166 members in the congregation, all in that village. It would be well if the church had a pastor of its own; and it would not be difficult to obtain one. But as the people are poor, and not able or willing to contribute half of a pastor's salary, the missionary does not think it wise for them to call one. The catechist is a faithful man, and does his work well, and his wife, who teaches one of the best schools in the station, is a very capable woman, educated in the Madura Female Boarding School. Three new congregations have been formed in different places near Kómbai, adding 229 members to the congregations in the circle. Many of the new converts are intelligent and take pleasure in reading the Bible, and attending the Sunday worship; 58 are from Romanism and 177 from heathenism. The work of the itineracy has been the apparent means of their conversion. I have

given out charity boxes to the members of my congregations for their contributions, and many of the better class have determined to give one-tenth of their crops; so that I hope they will be able to pay my whole salary without aid from the Native Evangelical Society.

Pastor Savarimutthu, Kodikanal, Periakulam.

The church at Kodikánal has 35 members in good standing, one woman having been dismissed for bad conduct. The number of regular members in the congregation is 103. But for several months in the year, while there are European visitors, there is a much larger attendance. The congregation has raised about half of my salary, by their monthly subscriptions and by Sunday collections. Though my home is on the hills, I have spent a portion of each month on the plains, attending the helpers' meetings, or on the itineracy in company with Pastor William and several catechists. I have been on seven itineracies, 31 days of which we had the company of our missionary. These itineracies have resulted in the formation of four new congregations, with 78 members, in Pastor William's field.

Pastor Williams, Kottaimedu, Periakulam.

During the year, 21 new families, making 75 individuals, have joined the older congregations within the circle, and four new congregations with 78 members have been formed in villages, where before there were no Christians. These new converts, with very little aid from the mission, have built for themselves places of worship. A girls' school has been in progress during the whole year at Kottaimédu containing 25 pupils, which is taught by a teacher from the Madura Female Boarding School, who has recently passed the teacher's grade certificate examination. I look for great benefit to the congregation from the school. The idea that females need education is of very recent origin with my people, and one which they are very slow to accept.

Pastor Isaac, Kambam, Periakulam.

I have charge of two churches, one at Kambam, over which I am the ordained pastor, and the other at Kovilápuram, of which I am acting pastor. The number of communicants in these two churches is 157—15 having been added by profession during the

year. These churches have congregations in 12 different villages numbering 1,262 persons, all within a radius of 6 miles, Kambam being the centre. These twelve congregations, which are the feeders of the two churches, are under my special care; and I visit them frequently to examine the schools and to encourage the catechists in their work. The missionary also visits them as he is able, in his periodical tours through the station, but I am responsible for the administration of the sacraments, &c.

These congregations all contribute something towards the pastor's support, though the largest part is contributed by the congregation in Kambam. Hitherto we have received aid amounting to about one-third of my salary, from the Native Evangelical Society; but from the beginning of the year 1879, this aid will be relinquished. During the year I have received one new congregation of ten families; and 53 families have been added to the old congregations. The people of our new congregation had been for some years prevented from joining us by the ignorant and superstitious old men and women of their village, who threatened them with all manner of evils, if they became Christians; but, early in the year, while on the itineracy in that region, certain men of that village, unexpectedly, came to me, and said, "The old people, who were keeping us in ignorance and idolatry, are all dead and gone; we are ready now to become Christians, without further hindrance or delay. Please come to our village soon, and receive us." I went with them immediately, and held a prayer meeting in a cattle shed, where they and their families had assembled, and then and there, with singing, prayer, and exhortation, formed them into a congregation. Since that, they have attended church in a neighboring village, and will continue to do so until their prayer house, which is in process of erection, is finished; they have had some trials, but they continue steadfast.

Pastor M. Devasagayam, Pommanpatti.

There are seven villages connected with this congregation, but most of the Christians reside in Pommanpatti. The communicants number 67, and the baptized children 62. From these seven villages 23 children are in the Battalagundu Boarding School. One school mistress and one Bible woman assist me in my work.

The following incidents indicate that the Lord has poured out

His Spirit in this region. At a certain conference on religion, the majority of heathen present declared, "We do herewith forsake our heathenism and accept Christ Jesus as our God. Henceforth receive us into your membership." To convince the church and myself, they took an oath upon the Bible. As a result of this at the communion season, held on the sixth of January, 1878, with the consent of the church, in that one day, 34 persons with their children were baptized, and these 34 received to the communion. With the exception of one man, who has gone to a distant region, and one woman, all are known to have remained firm and to have improved. There are only seven families of heathen in this village and they ridicule heathenism, and observe the customs of the Christians.

As I was writing this report, lo! a young man came to me, and said, "From this time I have determined to join the Christian religion, and worship Christ." This was to me like the sound of an angel from heaven, and I stopped writing; a Christian present, joined with me in rendering thanks to the Lord, and we sent him away with our best counsel. Afterwards, in an evening meeting, this young man arose before all the congregation and made himself known as a Christian, requesting them to pray for him. As all the principal men of this place have become Christians, the demonesses they used to worship, have been cast away. In Kalladipatti, a village where the congregation has only recently been gathered, there are two communicants. One of these, Anthonimutthu, is like Simeon, who waited for the coming of the kingdom of God. His land produced no crop; his children were sick, nigh unto death, but his zeal was without drouth or disease.

South of Pommanpatti, a mile distant, is the village of Karipatti. Of the weaver chetties there, two families have become Christians. The amount of persecution they have suffered from the villagers is great. The elder brother was taken sick, as a result of this, and died a peaceful death. His widow now lives with her children in the house of her brother-in-law. At present they suffer no persecution. I continue watching their faith and teaching them. In like manner a blacksmith in the village of Vádipatti has promised to be a Christian, and attends the meetings for prayer. There was a conference among this class of people in Vádipatti. After I said to them, "The Saviour of the

world is your supreme God, and to leave Him and worship other names is enmity to God;" they replied, "Henceforth we will not worship other gods, but as Christians, must all render homage to Christ."

There is in Pommanpatti an example for all the Christian congregations of this region. That example is old Arókiam, the mother of the deacon of this church. On the altar of this woman's heart, there is an unquenched fire. Neither I nor any one else converses with that woman without being stimulated. I am the pastor of this church: but I have appointed as pastor for myself, this good old woman. Although old, and in a position to live at her leisure, yet for the very purpose of telling Bible stories to the women at work, she herself also goes and does cooly work. In prayer she may be likened to Nehemiah.

As I go to the villages round about, the heathen generally speak well of the Christian religion. One man said, "Christianity is milk, milk; the Bible is sweetness, sweetness." It is manifest therefore that they do not come to the light, simply because they are accustomed to darkness and prefer it. "Those who have learned its preciousness, they can look into it," say they, and postpone acting themselves.

The famine that has occurred has not been without some good. The people have learned that Christians possess a great deal of compassion, and that the rich heathen of this land carefully hoarded their gold and silver in their chests, and on the persons of their women and children, and turned their own hearts into stone—in their temples, stone, and in their hearts, stone. They esteem and love and praise the English Government; and they praise and speak gratefully of the missionaries, as well as of the pastors and catechists under them, for their honest and impartial distribution of famine relief. Their preaching, too, is received with careful attention. The people have thoroughly learned that the famine was not removed by their gods, and that rain did not fall according to the promises of their fortune tellers. They are friendly toward the railway. All say, "If the smoke bandies alone had failed to run, we should all have died." Those who used to say that the railway should not be permitted to pass through their country, have learned wisdom. They have learned the justice of God. It has been clearly shown that no one can

stand against or avert the punishment of God. This famine was like a messenger foretelling everlasting punishment. Wherefore the high places were all made low.

These things being so, I who have witnessed that which has occurred in this region, have been warned to be diligent in making known the gospel.

Medical Department.

Dr. Chester sends the following report of the general medical work carried on in our Mission District:—

Madura Mission Dispensary.—The total number of cases treated has been 24,557, of which 15,468 were new cases, or those coming for the first time. They have come from 254 different villages, though the majority were from the town of Madura itself. Of the new cases there were 7,580 medical, 6,711 surgical and 1,177 both medical and surgical. Of these there were 108 Europeans, 242 East Indians, 3,160 Native Christians, 2,392 Mohammedans and 9,566 Hindus. There were under six years of age, 1,282 males and 941 females; between six and twenty-one, 2,866 males and 2,205 females; over twenty-one years of age 5,039 males and 3,135 females. There has been a total of 141 cases of cholera treated.

A large increase in the number of cases treated in the Madura as well as the Dindigul Dispensary—this year, in the former, being a total of 3,039 new cases more than in 1877—means a year of unusual sickness. This has, without a doubt, been a result of the famine, the effects of which have been felt, more or less, at least by the poorer of the people, through the entire year.

Dropsy, from anæmia, and bowel diseases have been very prevalent, and these brought on, without a doubt, from insufficient and improper food.

But what, more than any thing else, has marked the year, in connection with our dispensary work, has been the wide spread prevalence of fever. There is hardly a portion of the Madura District, which has been free from this epidemic, though its effects have been most disastrous in all those villages located near the base of the hills. And this has not only been the case with the

villages near the Sirumalai and Lower Pulney Hills, but without an exception, near smaller ranges of hills, though not exceeding 1,000 feet in height.

It has been said that the last severe epidemic of this kind, in this district, followed a rainy season when the rain-fall had been far beyond the average, and it is a question whether the present epidemic has been a result of the famine or of the heavy floods of Nov. and Dec., 1877. Certainly the famine has left the people in such an anæmic state that they have fallen easy victims to the fever, thousands of them dying within a few weeks, and even days, of the first attack.

The fever has been very generally of an intermittent type, but in certain localities, nearer the hills, assuming a violent form of the most marked, malarious kind. In many cases, delirium has set in the second day of the attack, and a fatal ending comes on in a few days. Generally, the fever has been a lingering one, quickly reducing the strength of the patient, and though apparently yielding to remedies, appearing again in ten days or two weeks and then assuming the tertian or quartan type. Even where the fever has been broken, in the majority of cases, there have been weeks of great debility and prostration, followed with dropsy or dysentery, too often proving fatal. Thus much is true in general of our whole district, with which we have been made acquainted by continued calls, both in the Madura and Dindigul Dispensaries, for medicine to be taken to villages where fever was raging. Just as in the prevalence of cholera, we had to be constantly making up the cholera pills, so, in this time, have we been day by day, making up fever pills and powders, which have, as in the case of the cholera medicines, been distributed by the missionaries, native pastors and catechists. Although the people in the town of Madura, itself, have not suffered so much from fever as those in many of the villages, yet, even here, we have had a great many cases from among the weavers. And it is from the necessity we have had for so large an additional amount of medicine, that the kind grant of the Madura Municipality has been so welcome, this year. We tender, for this, our sincere thanks.

For a portion of the year we had no little trouble to get through with the large amount of work thrown upon us, from the small force of compounders, and the repeated sickness of the head

assistant, but from the month of October, with the addition of two of the graduates of the Madura Local Fund Board's Medical School, Dindigul, we have felt greatly relieved, and work moves on very smoothly and pleasantly and with good dispatch.

By the blessing of God in granting her uninterrupted good health, Mrs. Capron has been able, through the entire year, to look after the cases of women and young children coming to the dispensary. This has been a great relief to the general work, and many native women, of the respectable families in the town, including Brahmin and Mohammedan women, have received help, who would not otherwise have come to the dispensary at all. And her visits to the houses of her patients, in the afternoon, have gained for her and the dispensary many warm friends.

No table of statistics, giving the number of cases treated, or the number of operations performed, or the ounces of quinine expended, will convey an adequate idea of the great amount of work and anxiety connected with carrying on a large dispensary efficiently. There is no such thing as a holiday there. A man may break his leg on Christmas, as well as any other day, and times when most of all, you would long for a little leisure to finish some special work, may be the very time when you are having the most serious cases of cholera. The dispensary work is by night, as well as by day; in the heat of April as well as the cold dews of December; in the time when the heart of the worker is burdened with its own sorrow, as well as when, but for the suffering to which he is called to minister, it would be filled with joy. And it is for all classes; for the well to do; the rich and the honorable, as well as for the destitute, the poor and the outcast. And the worker in the dispensary, when he has little time to be ill, himself, will, even when he is too sick and weary for his work, find some greater sufferer who needs his advice and aid. But in a mission dispensary this is not for money, and not for gain, but all for Christ, who gave Himself to a life of suffering and a death of shame, that thereby He might bring healing and life to the sin-sick soul. And for Christ, the greater the toil, the more constant the sacrifice, the greater the privilege and joy.

Dindigul Dispensary.—The number of the new cases in the Dindigul Dispensary for the year under review has been 9,208,

and the total of old and new cases 17,136. These have come to the dispensary from 701 different villages. There have been, in the hospital, 234 in-patients. The number vaccinated has been 311. Of the new cases, noted, there were 4,431 medical, 3,346 surgical, and 1,120 both medical and surgical. Of these, there were 114 Europeans, 155 East Indians, 2,166 Native Christians, 877 Mohammedans, and 5,896 Hindus. There were, under six years of age, 1,238 males and 900 females; between six and twenty-one, 1,304 males and 1,167 females; over twenty-one years of age 3,245 males and 1,354 females. A total of Rs. 3,515-11-5 has been received for the support of the dispensary and woman's hospital, in addition to the special grant of Rs. 500, from government, for the new dispensary building. Of this sum Rs. 29-11-5 were received in the dispensary charity box; Rs. 455 from the Dindigul Municipality; Rs 1,368 from the Local Fund Board, Dindigul Circle; and a joint grant from the Local Fund Board and Municipality of Rs. 500 for European medicine and instruments; Rs. 1,062 from kind friends among the civilians and Rs. 101 from native friends and patients.

The work in the Dindigul Dispensary differs from that of the Mission Dispensary at Madura, in having much more to do with the people from the villages. As has been said, we have had patients from 701 different villages. And this does not mean one or two from each village, for, in a single dispensary day, we may have ten or fifteen from a single village. And it is this feature of our work in this dispensary, which, in an outbreak of cholera, or an epidemic like the one now prevailing in our district, enables us to know so much about the necessities of the villages in every part of the Dindigul Station District, and furnishes us with messengers and assistants to carry and distribute medicine in many of these villages.

For the last six weeks of the year, by order of the Madura Local Fund Board, five of the recent graduates of the Madura L. F. Board's Medical School, Dindigul, have been engaged on special duty in parts of the district, where fever has been most severe. By a kind Providence, nearly two pounds of quinine, which had remained on hand, of the medicines sent for the use of the famine relief camps, were available for immediate use, and the medical

students have been making up about five hundred fever powders a day, for distribution in the fever villages, by these L. F. Hospital assistants. Two of them have been working in the Mélúr District, near Nuttam, where almost every village has suffered. Two of them have been working in the Dindigul District, in the villages near the base of the Sirumalais; and one nearer Madura, on the south side of the Nuttam range of hills. Thousands of cases have been treated, and no little good accomplished, though, as already said, numbers of the people are in so anæmic a state, that in many cases, the fever has returned again and again, or been followed by dropsy and death. But, months before this special fever work was entered upon, we had been making up large quantities of fever pills for our ordinary dispensary use, containing sulphate of iron, muriate of cinchonine, and a very small amount of arsenic. This was with a view to economy, on account of the excessive price of quinine in the market. I have noticed, during my entire residence in India, that for the malarious fevers of the hill districts, in treating both European and native cases, a combination of sulphate of iron and arsenic, with quinine, has been much more efficacious than quinine alone.

Beyond the medicine received from the medical stores on my annual indent, I have purchased this year, 140 ounces of muriate of cinchonine, finding that the price of quinine put its purchase quite out of my power. And this supply is nearly all exhausted. In eighteen years of dispensary work in India, I have seen no such an epidemic as this. In its severity, its wide extent, its duration, and its depressing effect upon the people, it has been most marked. And at the year's end, there is little or no noticeable abatement in its force or extent.

When the Dindigul Famine Relief Camp was closed, by the order of government, a few of the sick paupers remaining were sent to the Dindigul Hospital. For a few months the expense of dieting these poor people was provided by the government, and for three months after, the Local Fund Board assumed the charge. But when, from the severity of fever in the villages, large numbers were thrown upon our care, I applied to the Central Famine Relief Committee at Madras, for help, and was most kindly and promptly granted a sum of Rs. 500, which will enable us, for a period of at least six months, to relieve the most destitute cases

coming to our hospital. I desire thus publicly to thank the committee and the friends in England, who have enabled them to do so great a charity.

I must also record as a part of the history of the year, for which I would give my sincere thanks to government, its gift of Rs. 500, to complete the new dispensary building at Dindigul. This was done at the suggestion of the Acting Sub Collector and Acting Collector of Madura, in their report of the working of the Dindigul Famine Relief Camp, in appreciation of the services rendered at the camp by the dispensary assistants. And in no year, since the Dindigul Dispensary was established, have I received so many donations and so large an aggregate sum, for the dispensary, from friends among the civilians, as this. I know not in what words to express my thanks and gratitude. As usual, the donations will be acknowledged in the appendix.

This year will ever be a notable one in the records of the Dindigul Dispensary from the fact that in Oct. the first class graduated from the Madura L. F. Board's Medical School. Thirteen young men, three of whom had attended the class at their own cost, received diplomas, or certificates, after a thorough examination, lasting three days, in the various subjects which had formed the curriculum of study of the three years' course. In the same month, at a joint meeting of the L. F. Boards, called for the express purpose of considering how the services of the graduates could best be utilized, it was determined to ask the sanction of the Revenue Board for the establishment of branch dispensaries at Mánámadura, Mélúr, Kamuthi, Tirupatúr and Dévakóttai in the Madura Circle, and at Tirumangalam, Battalagundu, Bódináikanúr and Védasentúr in the Dindigul Circle. The services of one of the graduates was given to the medical school as an assistant. A new class was received to the medical school the first of October, which promises well. The services of Apothecary O. W. Jones, Assistant Superintendent of the Medical School, have been most valuable, and the medical students are under no slight obligations to him for his faithful and painstaking labors for them. In the dispensary, the First Class Hospital Assistant, R. P. Véthakannupillai, and the two assistants, have given me much satisfaction in the diligence and general interest with which they have attended to their duties.

In the work for women, the trained native nurses, with diplomas, have attended to 70 cases. Of these, twenty-eight were seen by the native nurse, working in the villages. At the close of last year, a third young woman was sent to Madras, to prepare for work in the Woman's Hospital at Dindigul. She received her diploma, at Madras, in June, of this year, and returned to Dindigul, where she has already had ten cases, mostly in the houses in the town.

In all dispensary and hospital work, provision has to be made, in every department of the work, for a part of the force being laid aside, for a time, by sickness. The total number employed in a large dispensary must necessarily be numerous. A dispensary is supposed to be ever ready for work, never out of order, or ill, or on a holiday.

For the continued assistance of the Local Fund Boards, and the Dindigul Municipality, I would render my most hearty thanks.

The Branch Dispensaries.—Medical work at Pasumalai, has been in charge of Rev. S. Mathuranáyagam; at Mandapasálai, of Mr. R. P. Crane; and, for three months, at the close of the year, L. F. H. Assistants, A. David, R. David, and Appávu have carried on medical work, in a limited way, at Tirumangalam, Battalagundu, and Tirupuvanum, respectively. It has been limited only because, until sanction comes from the Revenue Board, for the establishment of branch dispensaries at the places already noted, I could supply them with a very limited amount of medicine. My hope, however, is that sanction will soon be received. At Pasumalai, the children, in a large orphanage, have required constant care, as many of them are still weak and anæmic from the effects of the famine, and, as in previous years, both in the medical care of these and of the students in the seminary and the catechists, teachers, and their families, the services of Mr. Mathuranáyagam have been most valuable, and rendered with no less patience and kindness than faithfulness. I am happy, also, to know that Mr. Crane, at Mandapasálai, has made himself very useful not only to the family, and native helpers of the station, but to the people of the adjoining villages.

I trust that, in the report for the next year, I can speak of a very large increase in the work of the branch dispensaries in our district.

Work for and by Women.

There are Bible women at several stations in the mission, superintended by the wives of the missionaries, but much more is undertaken in this work in the city of Madura than at any other point. Mrs. Capron's report of her labors in this department is as follows:—"In January of the present year, in consequence of Miss Sisson's leaving our mission, the charge of the Bible women and their work among the women in their homes, fell upon me. The number of the Bible women was then four. In June, I increased it to six. During the entire year, it has seemed as if the Divine Master had taken charge of us all, and our work. I make grateful mention of the uninterrupted health of all the workers, the joy, and enthusiasm with which the work has been done, the rapid opening of houses, the cordial welcome on every side, and the deepening conviction that we have been greatly honored in being called into such service. I earnestly invite attention to the following statistics. At the beginning of the year, the number of pupils was 46. During the year there have been 177 pupils. Of these, three have died, 33 have left, and the number under instruction is 139. The most remarkable development of the work, has been the eager interest with which women listen to the reading of God's Word. The time has passed, when stories must be read in order to win attention. In January, the number of houses where the Bible women might be welcomed, and find an audience of three or four, was 97. The number is now 413 houses. Said one of the Bible women, 'Sometimes the place where I read, will not accommodate the number who would be glad to listen.' During the month of November, the six Bible women read and explained the precious Word to 1,346 women. 'The entrance of Thy Word giveth light.' We surely then have come to the dawn. The burden of care now is, how may the Christian women of the city be brought to see what are their opportunities for laying up treasure in heaven and winning honors for our Lord. The time has come when they must help us, or, for want of work-

ers, the work must inevitably be retarded. In the prayer meeting, held weekly for the women of the East Gate Church, the average attendance has been twenty-four. There must be power here. The average attendance at the Woman's Bible Class on the Sabbath, has been eight. There must be in store for us—workers, and to welcome such, is the expectation with which I enter upon a new year."

In relation to her medical work among women, Mrs. Capron reports as follows:—"My morning work in the dispensary has continued without interruption during the year. The number of cases has been 7,273, of which 3,838 were new cases or those coming for the first time. Of course, my acquaintance in many families has deepened and strengthened, and it is pleasant to be known in such as a friend. The families where the Bible women teach, from which girls are sent to my schools, and who seek my aid in sickness, and my counsel in trouble, would seem to me not far from the kingdom of heaven, were the foundations of heathenism and superstition not so deep and broad. Impressions made by the pure Word of God evidently abide, and herein is power. It is becoming common for those sick, or in trouble, to send requests for prayer to the meeting, which I hold with the Bible women on Friday evenings. Whether or not it is true that the heathen call on many gods, and add the Christian's God to their list, they have a faith in prayer itself, that may one day produce great results. Said a great sufferer to me, 'I had not much expectation of help, but I knew that I should see and hear kindness, and I walked all the way for that, and I have found it even as I thought.' It has been a great source of satisfaction to me in my conscious need, that Dr. Chester could be in Madura so regularly, and so cordially and patiently relieve me in times of perplexity. I should have faltered many more times than I have, had he not inspired me with courage."

Book Distribution and Printing.

The famine has this year, as it did last, interfered with the sale of books, as with every thing else requiring money. The amount received by sales, however, is a little more than last year, though

less by 350 rupees than in 1876. The gratuitous distribution seems to have been in about the same ratio. Mr. Herrick writes of having supplied Bibles to three heads of villages, who had become interested in Christianity; also to a pensioned officer of the native army, who had retired after thirty years' service, and who had distinguished himself on two occasions in saving the life of his superior, an English officer, by taking him from the battle field. This pensioner said he had read parts of the Bible, and wished to read the whole. His present residence is about ten miles from Tirumangalam. A Bible was sent to him. He paid the man who carried it, and sent back to Mr. Herrick a letter of thanks. May he become as faithful a soldier of Christ, as he has been of his earthly sovereign.

Mr. Burnell, of Mélúr, remarks :—" Regarding the circulation of tracts and the Bible, or portions thereof, while I regret that no positive evidence of their usefulness as to conversions, can be presented, I still believe that they are of no little profit, and I know that tracts are much used by the missionary, and that portions, tracts, and school books, are sold and used, more or less, by the helpers. A tract of A. L. O. E.'s, called 'A Shining Light,' I particularly value, as it points out, prominently, the excellency, worth, and usefulness of an earnest, consistent, Christian life. It is calculated to do good to all who read it. The two tracts on the famine, by members of our mission, I have read to the people many times, especially in July and August, when engaged in famine relief. Of these, large numbers have been distributed. The hand bills of the Madras Tract and Book Society are highly esteemed and much used. Among a generally illiterate people, and where a spirit of enquiry, and a love of reading, are very deficient, even on the part of the more intelligent, these two page publications are much more likely to get an attentive perusal than larger tracts and books. Not only are these given freely, in village or street preaching, but often it has given much pleasure, to hand them from the ox-cart, in its slow journeys among the people. 'Cast thy bread upon the waters, for thou shalt find it after many days,' are words of the Almighty, and are very encouraging, and life giving, while endeavoring to obey the command, 'In the morning sow thy seed, and in the evening withhold not thy hand.' In and about Mélúr, there are six or seven Hindus, who have the

Bible or the New Testament, and of some of them, it is known, that the Word of God is not entirely neglected. Very recently, a New Testament was given to an old teacher, who was present at the morning service, on the Lord's Day. His age is nearly 75, and he has a paper given him by the late Doctor Daniel Poor, authorizing him to commence a charity school at Mélúr, and signed June 4th, 1836, forty-two years ago! Three days since, I found in a village, eight miles from Mélúr, a young woman, who was educated in the Madura Boarding School, living in surroundings unfavorable to the development of Christian character. It was pleasant to hear her read a chapter in Proverbs, from a beautifully bound Tamil Bible, which she had in the house. There were two other women present, Hindus, who can read. These facts prove the increase of knowledge, at least, and in some cases we may hope the presence of the true fear of God."

The press at Pasumalai, has printed, among other things, two editions of each of the Dindigul and Madura Dispensary tract; also an edition of 3,000 of our first catechism, "Spiritual Milk;" three editions of two tracts, growing out of the famine and the relief so generously given in England and elsewhere; the Reports of the Mission and of the Native Evangelical Society, examination papers, &c.

The "Satthiavarttamáni," or "True News," is printed bi-monthly in editions of 750, and is gradually adding to its list of subscribers. We wish very much to carry the subscription list up to 1000, below which it will not pay at eight annas a year, the very low figure at which the subscription has been put, so as to place it within the reach of every family that can read.

Orphanages.

Our Home Committee declined to take any responsibility in regard to the support of orphanages; and yet, some have felt that a necessity had been laid upon them, which they could not escape, without disregarding the claims of humanity, and casting aside an important opportunity for doing good.

Mr. John S. Chandler says:—"We have under our care six children, both of whose parents are dead; nine children of widows,

and four without mothers, but having fathers living. They are supported partly by a small grant, from the 'Friendless Children's Aid Society' of Madras, and partly by friends in America. They are improving, or they would not be in the school, for those who are too stupid or too wicked to make progress, never remain long. Two of the four real orphans are boys. Our hopes are that they will learn to work their own way along, until they are able to find some employment, whether manual or professional."

Of the orphanage in Pulney Mr. J. E. Chandler says:—"Our orphanage numbers 78—38 boys and 40 girls. We have had, from the beginning, more than 300. Our burying-ground contains the remains of more than 30, and many have been taken away by surviving parents or friends. They have been supported by 'Mansion House Funds,' and donations from friends. We have something from the 'Madras Friendless Children's Aid Society;' and what is allotted by the 'Mansion House Fund,' for the coming year. Most of those we have, are promising, and we hope to train them to be useful and intelligent men and women."

Mrs. Washburn has sent in a very full report of the Pasumalai Orphanage, which we insert entire, as follows:

A nursery for orphans, and destitute, friendless children, was opened in Pasumalai, the first of November of 1877, and has been continued through the whole of the present year, with numbers varying from 100 to 235. The whole number, received from the first, has been 1,055. Of these, 31 have died; some remained a short time only; the majority several months. During the famine, the streets of Madura were overrun with vagrant children, whose parents had disappeared, or who had undertaken the struggle of existence for themselves. It was desirable that some provision should be made for such, and Pasumalai, being favorably situated for all, was chosen.

Not being near a large village, nor Madura, the nursery undertook from the first to care for the children day and night; to restrain from vagrancy, and to give them something to keep them employed. A school was at once started for those who were well enough to study. Seventeen are reading or have finished the 2nd book. Sixteen have read through the 1st book; forty-two have read it from one-third to two-thirds through, and nearly 300 others

have learned the alphabet. Mornings, they have had work given them; and evenings, games and various exercises in which singing formed a part. They have learned more than 50 lyrics, most commonly sung, and sing them with enthusiasm.

The children have come from all parts of the district; but mostly from the central and southeastern portions where the Madura Relief Committee gave aid, and from all classes except the brahmins; more than 30 different castes being represented here at the same time. It has frequently been remarked how helpful they were in caring for one another, when sick. One of the larger girls was complained of, as unwilling to take her part; but she needed only to be reminded that she would wish others to care for her, when ill, to make her one of the most helpful of them all. We have been favored in having the medical services of Mr. Mathuranáyagam, dresser, and also of the head teacher, who was for a time compounder in the Madura Dispensary. The deaths that have occurred, have been entirely from famine diseases—fever, dysentery, and dropsy. Those of the children have been vaccinated who had not been before.

We have not known of any quarrels among the different classes, but, on the contrary, have seen many instances of affectionate familiarity where we should least expect it. It has sometimes been amusing to see how cordially they received new children, and helped clean them up, and the pride with which they presented them afterwards, as much as to say, "Now, they belong to us, and are a part of our family."

Among the first ones received, were two little children whose mother had taken them to the tank to drown, because she had no food for herself and them, and rather than see them starve, determined to destroy them in the quickest way possible. A catechist found them just as she had pushed one of them into the water, and rescued them and brought them to us. When asked, if they wished to go with her, they said:—"No, we wish to stay. If we go, she will push us into the tank, as she would have done now, but for this man," pointing to the catechist.

In two or three instances, mothers have offered to sell us their children for a little food, but, I rejoice to say, we have not seen this frequently. We have oftener seen the opposite qualities, and have witnessed many touching examples of them, and especially,

in families where some of the members have died. A little vellála girl came to us about ten months ago, with a grown-up brother. so emaciated and weak, that he could walk but a few steps at a time. We saw that he needed regular food and medicine, and told them they might stay in the nursery where they would receive both. They hesitated a good while before they could make up their minds to mingle with all classes. It was a struggle, for it was a question of life or death. But finally they decided to stay. They were the only ones left of a family of seven children, and they were very fond of each other. After a few months, the brother so far recovered that we gave him a rupee to begin life with, and he set up a way-side bazar, by which he made enough to support himself. But he fell sick again, and seeing that he needed more careful attention than we could give him, we secured his admittance into the government hospital, where after remaining a month or two, he died. When his sister heard of his death, she was for a time inconsolable. I comforted her as well as I could, and told her that her brother had learned of Jesus Christ here, and prayed to him and loved him, and that Jesus had now called him away where he would have no more suffering—"Yes, I know that," said she, "but I am all alone now. I have no father, no mother, no brother, no sister, no uncle and no aunt. I am all alone." I assured her that we would be father and mother to her, and that the Lord had promised to be a father to the fatherless, and would be to her, if she trusted Him.

There was a man of the thief caste, from a village three or four miles away, who came one day with four children, asking us to receive them. He said his wife and two children had died in the Tirumangalam Relief Camp, and that his oldest daughter was in his village ill, and would we receive these. We consented, and he left them, and went away, coming occasionally to see them. Every time, we noticed he was more feeble. Then he had dropsy, and after a while, was unable to come at all. The children heard that their father was dying, and we allowed them to go to him. He lived but a day or two. Thus the five children were left orphans, and penniless too, for, though he had land, and a house, in an eligible part of the village, the famine had swept every thing away, so that there was nothing even to meet the funeral expenses,

and, but for our taking the children, they would, doubtless, have perished too.

One very nice boy, who has been here a few months, said the other day, with the tears running down his face, "My father and mother both died in the famine—I had an older sister, but I don't know where she is, or whether she is living." A little náik girl said, "My parents and four brothers and sisters all died this year; I am the only one left;" while another one tells the story of her mother dying of dropsy, and she and her father going to Colombo, in hopes of better times—there her father died, and at last she found her way back alone. Four others lost both parents in the relief camp.

As the larger part of the children are from heathen families, it is not surprising that they bring many of their customs and superstitions with them. The first child that died, brought a wail from the company, such as might be heard on any burning-ground, or where a heathen person had died. We showed them that this was not the way to express their grief—that they might feel real sorrow in their hearts, but that this wailing for the dead could do no good, and funerals have since been conducted with decency and quiet.

One little boy was greatly frightened at seeing, as he thought, a devil. He strayed away beyond the church, and while there, he said, a devil came and pinched his arms, which so frightened him that he trembled from head to foot, when telling of it. We assured him that we had lived many years in Pasumalai, and that the devil had never appeared to any one here in this way before, and that it was an imagination of his. We began giving him medicine, and he has not been troubled with the devil since.

I will mention one or two instances showing the change in some of the children while here. A boy left the nursery, to go and see his sick mother. After a few days he returned and begged to be admitted again, saying,—"If I stay in my village, I shall have to worship the stone swámies, and I don't want to. Please, take me again." As the family, we knew, were in distress, we received him, and now he is in the Tirumangalam Boarding School. His father gave his cordial consent to his going, and more than that, said:—"He is all the time telling us that the Christians' God is the true

God, and wants us to worship Him too; I believe what he says is right. He may be a Christian if he wishes to be one."

Many of the children, too, have learned to value prayer. In the early part of the year, when we thought the nursery might be broken up for want of funds, some of the older boys, hearing of it, were accustomed to go away by themselves and pray that it might be continued, and they not sent away to starve; and they were greatly rejoiced when told that money had been provided and they could remain.

When I enquired whether the girls were accustomed to pray, the reply was—"Yes, they pray every night. If a girl lies down without praying, the others are sure to rouse her up, saying—you have had rice to day, haven't you? Have you thanked the Lord for it?"

Some months ago we sent from the nursery seven bright and promising boys, more advanced in their studies than the others, to the Tirumangalam Boarding School, where we hear good reports of them.

The number of children now in the nursery is 150, of whom above 60 have neither father nor mother living. Nor are these likely to diminish; for, fever and famine diseases are, at present, very fatal among those who had escaped the famine. It would not appear, therefore, to be possible to close this orphanage soon.

At the winding up of the distribution by the Madura Relief Committee, Judge Hutchins, the Chairman of the Committee under which the nursery has been carried on, wrote the Secretary of the Madras Committee as follows:—"The nursery at Pasumalai is really an orphanage. We have allotted funds for its support till the end of February next, but we all consider it deserving of some more permanent endowment. It is excellently managed by the Rev. and Mrs. Washburn of the American Mission. Dr. Cornish, the Sanitary Commissioner, inspected it when here, and will be able to bear out this statement. We strongly recommend it for a liberal grant sufficient to maintain it for some years, if not to place it on a permanent basis, as a suitable memorial of the famine and the generous assistance provided by the people of England. A proportionate grant was made to the nursery from the Friendless Children's Society, Madras and an allowance by the Madras

Relief Committee, which will provide for 60 children one year. Many of these here, however, are mere children and though they may be able to earn their livelihood when they are older and better times shall come, they will need a maintenance for a long time yet. We cannot think of an object more worthy of charitable consideration than the care of these children offers."

The Native Evangelical Society.

An annual report of this society is usually published in Tamil, and, therefore, it is sufficient here to state that we feel very thankful that, in this year of unparalleled famine, a sum of more than 944 rupees has been raised. The society is indebted to the extent of 366 rupees, that is, ten rupees only more than the previous year. Eleven churches have been aided during the year and of these, three are expected to make no further call upon the society for their pastors' support. There is a prospect of other churches becoming pastorates, and consequently of fresh calls for aid.

The society has been, unquestionably, doing valuable work during its existence for the past twenty-five years, in nurturing and devoloping a benevolent activity among Christians, and in establishing a native ministry in the churches of this mission. While, in view of these facts, we have the sincere pleasure of thanking all our benefactors, for their continued interest and sympathy thus far, we most respectfully beg them to remember the present debt, to remit their contributions and donations to the treasurer, and to pray for the continuance and success of this Home Missionary Society in the coming year.

Madura Widows' Aid Society.

There are connected with this society 159 families, paying monthly, to the society, subscriptions amounting to Rs. 54-2-2, and having ultimate claims upon the society, in pensions, to the amount of Rs. 295 per month. In all, 218 heads of families have been subscribers to the society. Forty-three have been dropped for non-payment of their dues, and 16 have died. The families of 11, of

the deceased members, are now drawing pensions. They comprise 8 widows, and 3 families of orphans; and, altogether, receive Rs. 18 each month. In these 218 families, there have been 611 children; 130 have been removed from the benefits of the society, by their fathers' loss of membership; and of the remaining 481, only 250 are under 14 years of age, and therefore eligible to the aid of the society, in case of their fathers' death. The invested funds of the society amount to more than 15,000 rupees.

Training Institution at Dindigul.

The mission desires to put on record, again, its sense of obligation to the Christian Vernacular Education Society, for its kind offices in aid of our work of vernacular education. Eighteen students, supported by the American Madura Mission, have studied in the the C. V. E. S. Institution at Dindigul, during the year, of whom all the upper vernacular class have passed the 5th grade certificate examination.

After Mr. Yorke's departure to England, during a considerable part of the year, Dr. Chester has had a general oversight of the school. We regret, with others, the loss that the institution has sustained in the death, on the 10th of December, of its efficient and esteemed principal, Mr. William Yorke, whose services in organizing the institution, and conducting it for upwards of sixteen years, have left a permanent and valuable impress upon Christian vernacular education in the district.

Conclusion.

Our sincere thanks are due to friends in this country and in America, for the generous help afforded us by the donations which are acknowledged at the end of this report. We value, above all price, the sympathy with us in our work, which the gifts indicate. We find, in the review of the year, a degree of success sufficient to stimulate us to more earnest effort for the salvation of this poor people, and we most earnestly solicit the prayers of all God's children that we may be spared from the disastrous check to the progress of our work at this important crisis, which must inevitably result from heavy retrenchment.

APPENDIX.

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

Rev. J. Rendall.

	Rs.	A.	P.
From Mrs. Horsley for G. B. S., Madura ...	50	0	0
„ New Haven Band by Miss Mary De Forest for Girls Boarding School, Madura ...	363	13	8
„ Dea. J. K. Scarborough, Payson, Ill. ...	50	0	0
P. P. Hutchins, Esq., subscription to G. B. S. Madura	200	0	0
Mrs. Walley, Madura	40	0	0
J. M. Cresson Dickey, Esq.	120	0	0
Total...	773	13	0

Mrs. W. B. Capron.

For Famine Relief.

Through Miss Ellen Carruth, Boston, Mass., U.S.A....	97	1	4
Ladies in Newton, Mass., „ ...	432	0	0
Friends in Ann Arbor, Michigan, „ ...	16	0	0
F. H. Wilkins, Esq., Newton, Mass., „ ...	6	0	0
Total...	551	1	4

For Education.

Mrs. Chas. Aldrich's S. S. Class, Boston, U. S. A. ...	66	0	0
Mrs. H. J. Stokes	90	0	0
Mrs. Charles Haley, Boston, U. S. A. ...	50	0	0
Mrs. Kent, New York City, „	50	10	0
Mrs. M. H. Simpson, Boston, „ ...	50	0	0
Friends in Yarmouth, Mass., „ ...	10	0	0
Total...	316	10	0

Rev. J. Cornelius.

	Rs.	A.	P.
A. E. Pole, Esq.	36	0	0
H. B. Hutchings, Esq.	33	0	0
L. G. Pitt, Esq.	36	0	0
T. M. Horsfall, Esq.	22	0	0
M. French, Esq.	12	0	0
Mrs. M. G. Moss	12	0	0
M. R. Ry. Alegirysawmy Naidu	12	0	0
J. Combes, Esq.	8	0	0
J. M. Hensman, Esq.	10	0	0
J. A. Hickey, Esq.	7	0	0
H. Hickey, Esq.	6	0	0
Mrs. Capron	6	0	0
Miss H. Rendall	6	0	0
M. Chinnasawmy Pillai	6	0	0
J. Gopaliyer	6	0	0
Sivagurunathe Pillai	5	0	0
Sithembram Pillai	3	8	0
S. Kistnamachariar	3	8	0
G. Narrasimhulu Naidugaru	3	0	0
B. H. Conyers, Esq.	3	0	0
Vijearagvalu	3	0	0
T. Masanamuttu Pillai	3	0	0
Kothandaramiyar	2	0	0
R. Venkataramiyar	1	0	0
P. J. Kistnasawmyiyer	1	0	0
Muthuvera Pillai	2	0	0
Jackson, Esq.	2	0	0
Total...	250	0	0

Rev. A. G. Rowland.

P. P. Hutchins, Esq.	20	0	0
Major F. Kilgour	20	0	0
H. B. Hutchings, Esq....	20	0	0
A. E. Pole, Esq.	24	0	0
R. Thomson, Esq.	20	0	0
J. I. H. Wilkins, Esq., M.D.	20	0	0
A Friend to Missions	10	0	0
Lt.-Col. McCausland	5	0	0
Lt.-Col. Orr	5	0	0
Rev. J. Walker	5	0	0
W. Nice, Esq.	6	0	0
A. E. Gass, Esq.	6	0	0
L. G. Pitt, Esq.	27	0	0
S. I. Feukes, Esq.	7	0	0

	Rs.	A.	P.
M. French, Esq.	12	0	0
J. Combes, Esq.	5	0	0
Mr. R. Arbuthnott	5	0	0
Miss H. S. Rendall	5	0	0
Mrs. A. C. Whalley	10	0	0
Mrs. M. G. Moss	12	0	0
Mr. W. Milligan	10	8	0
Mr. W. Dodsou	8	0	0
Mr. J. Perkins	6	0	0
Mr. J. Douglas	6	0	0
Mr. C. Bowell	6	0	0
Mrs. C. Shears	3	0	0
Total...	283	8	0

REV. EDWARD CHESTER, M.D.

For the Dindigul Dispensary and Women's Hospital.

Madura Local Funds' Board, Dindigul Circle ...	1368	0	0
Dindigul Municipality..	455	0	0
Joint grant of L. F. B., & Municipality for medicine .	500	0	0
Special grant from Gov't. for new Dispensary building	500	0	0
"A friend" at Bangalore	180	0	0
V. H. Levinge, Esq.	25	0	0
G. Vans Agnew, Esq.	50	0	0
E. M. Baber, Esq.	100	0	0
H. J. Stokes, Esq.	200	0	0
P. P. Hutchins, Esq.	50	0	0
D. Scott, Esq.	50	0	0
L. W. Paynter, Esq.	100	0	0
Lt.-Col. G. V. Law	50	0	0
W. S. Harington, Esq.	25	0	0
H. Gompertz, Esq.	25	0	0
J. S. Combes, Esq.	50	0	0
Chas. Kough, Esq.	20	0	0
H. B. Hutchings, Esq.	20	0	0
Rev. H. Horsley, and Mrs. Horsley	50	0	0
Mr. and Mrs. A. F. Sealy	20	0	0
G. S. Hickey, Esq.	20	0	0
L. Bagshawe, Esq.	15	0	0
Mrs. Jackson	12	0	0
Positive Government Life Assurance Company ...	15	0	0
Dindigul Munsif Court Officers and Vakils ...	84	0	0
Native friends aud patients	17	0	0
Dispensary Charity Box	29	11	5
Total...	4030	11	5

For the Madura Mission Dispensary.

	Rs.	A.	P.
Madura Municipality	300	0	0

REV. J. HERRICK.

For Mallankinaru Church.

Mrs. Betsey Cutler, U. S. A.	10	0	0
Rev. G. T. Washburn	5	0	0
Rev. J. E. Tracy	5	0	0
Mrs. W. Tracy	5	0	0
Total...	25	0	0

For Village Churches.

Rev. G. T. Washburn	10	0	0

For General Purposes.

Mr. D. B. Fitts, Newport, R. I., U. S. A. ...	20	0	0

REV. J. E. TRACY.

Through Geo. H. Tracy, Colchester, Conn. ...	100	0	0
From Mrs. M. F. Andrews, Mass.	120	0	0
„ First Cong'l. Sunday School, W'mstown, Mass.	60	0	0
„ Congregational Church, Lanesboro, Mass. ...	20	3	4
„ A. W. Prentice, Esq., Norwich, Conn. ...	120	0	0
„ Miss Laura Watson and others, Brooklyn, L. I.	86	0	10
„ Buckingham S. S., Norwich, Conn. ...	100	0	0
„ Miss Mary A. Tracy, Norwich, Conn. ...	60	0	0
„ Second Cong'l. Ch. S. S. and friends, Norwich, Conn.	84	8	5
„ Mrs. H. A. Sanderson's Bible Class, Denver, Colorado	33	3	4
„ Miss Mary B. Woodcock, W'mstown, Mass. ...	4	0	0
Total...	787	15	11

REV. GEO. T. WASHBURN.

From the Cong. Ch. S. S., Lenox, Mass., U. S. A., through H. Sedgwick, Esq. for school work ...	94	9	5
From the Ladies of the Cong. Church, Gloversville, New York, U. S. A. for Famine Sufferers $50 =	100	0	0
From Friendless Children's Aid Society for Orphan Children, through J. Sturrock, Esq. ...	224	3	10
Total...	418	13	3

Rev. J. T. Noyes.

For Education.

		Rs.	A.	P.
Miss Emma Buck, Orland, Me., U. S. A.	...	40	0	0
Sunday School in Windham, Ct., „	...	40	0	0
Charlie and Luella Warne, Iowa, „	...	6	0	0
Total...		86	0	0

Pastor Isaac.

For Kambam Church.

I. M. Aspinwall, Esq., Peermaid ...	...	20	0	0
H. N. Tod, Esq.	...	20	0	0
W. Beechly, Esq.	..	5	0	0
Charles Drake, Esq.	...	20	0	0
Total...		65	0	0

For Kodikanal Church.

George Bickle, Esq., B.A. ...	...	25	0	0
A. F. Sealy, Esq., B.A. ...	...	25	0	0
Mrs. Muttukistna	...	20	0	0
A. E. Pole, Esq., B.L.	...	10	0	0
Col. McGregor, R.A.	...	20	0	0
„ Law, R.E.	...	10	0	0
„ Taylor, R.A.	...	5	0	0
H. Gompertz, Esq., M.C.S. ...	...	10	0	0
H. Turner, Esq., M.C.S. ...	...	10	0	0
Geo. A. Phipps, Esq.	...	9	0	0
Rev. C. Cooper, M.A.	...	5	0	0
„ J. Golding, B.A.	...	3	0	0
Total...		152	0	0

Rev. W. S. Howland.

For Station Work.

Sabbath School Class, Thorndike, Mass.	...	58	1	0
Friends in Monson, Mass. ...	...	56	3	8
Mrs. H. S. Taylor, for Sevalpatti Church	...	37	2	10
Mrs. Lindsley, Utica, New York ...	...	10	0	0
Total...		161	7	6

REV. JOHN S. CHANDLER.

For Girls' School Building.

	Rs.	A.	P.
Miss Sarah Porter, Farmington, Conn., U. S. A. ...	254	7	4

For Education.

Friends through Rev. J. T. Noyes	125	0	0
Friendless Children's Aid Society, Madras, through J. Sturrock, Esq.	72	11	8
Prof. Franklin B. Dexter, Yale College, New Haven, Conn., U. S. A., (£6)	72	0	0
First Congregational Sabbath School, New Haven, Conn., U. S. A.	50	0	0
Sunbeam Band, Detroit, Mich., U. S. A., through Mrs. Bradley	50	0	0
Mrs. Hutchins, Madura	30	0	0
Total...	399	11	8

For Famine Relief.

Friends in America	40	0	3

REV. J. E. CHANDLER.

For Education.

Mrs. Hayes, Boston, Mass., U. S. A.	22	11	0
Miss F. Brown, Cazenovia, N. Y., U. S. A. ...	50	0	0
Miss Lord, Wellesley College, Mass, „	60	0	0
The ladies of Stonington, Conn., U. S. A. by Miss Babcock	59	4	0
Mrs. Chas. Childs' S. S. Class, Montreal Coun. ...	42	0	0
Total...	233	15	0

For Famine Orphans.

Mrs. Dr. Partridge, Bombay...	110	0	0
Mrs. Col. McGregor, Bangalore	50	0	0
Mrs. Capt. Yates, „	20	0	0
Mrs. A. F. Scaly, Cochin	30	0	0
C. W. W. Martin, Esq., LL.D.	20	0	0
Society for the aid of Friendless and Orphan Children, J. Sturrock, Esq., Hon. Sec.	303	0	6
Special Grant from Gov't. for support of Orphans	1200	0	0
Also Timber for building Orphanage			
Total...	1733	0	6

SYNOPSIS OF THE STATIONS.

Madura 1834 Rev. J. Rendall, Miss E. Rendall,
Mrs. W. B. Capron.
Two Native Pastors.
Eleven Catechists and Readers.
Nineteen Teachers.

Dindigul.. 1835 Rev. E. Chester, M.D., Mrs. Chester.
Three Native Pastors.
Thirteen Catechists and Readers.
Twenty-nine Teachers.

Tirumangalam ... 1838 Rev. J. Herrick, Mrs. Herrick.
One Native Pastor.
Sixteen Catechists and Readers.
Thirteen Teachers.

Tirupuvanam 1839 Rev. J. E. Tracy, Mrs. Tracy, Mrs. W. Tracy.
Ten Catechists.
Nine Teachers.

Pasumalai 1845 Rev. G. T. Washburn, Mrs. Washburn.
One Native Pastor & two other Native Ministers.
One Catechist.
Seven Teachers.

Periakulam..... 1848 Rev. J. T. Noyes, Mrs. Noyes.
Four Native Pastors.
Twenty-eight Catechists and Readers.
Twenty-two Teachers.

Mandapasalai 1850 Rev. W. S. Howland, Mrs. Howland,
Miss Martha Taylor.
Three Native Pastors.
Twenty-five Catechists and Readers.
Fourteen Teachers.

Battalagundu	1857	Rev. J. S. Chandler, Mrs. Chandler, Mrs. J. M Minor. One Native Pastor. Eleven Catechists and Readers. Seventeen Teachers.
Mélúr	1857	Rev. T. S. Burnell, Mrs. Burnell. Three Catechists. Four Teachers.
Pulney	1862	Rev. J. E. Chandler, Mrs. Chandler, Miss Henrietta S. Chandler.* One Native Pastor. Eight Catechists and Readers. Fourteen Teachers.
Manamadura.....	1864	Rev. J. Rendall, in Charge. Six Catechists and Readers. Four Teachers.
Not Stationed ...		Rev. J. P. Jones, Mrs. Jones.
En route from America		Rev. G. H. Gutterson, Mrs. Gutterson.

* Before this report is through the press, we have to record with deep sorrow, the death of Miss Henrietta S. Chandler, daughter of Rev. J. E. Chandler. She died in Madura, January 26th, 1879.

TABLES.

No. I.

Evangelical and Pastoral Statistics.

Congregations.

Name of Station.	When first occupied.	Native Agency.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	Amount raised by Churches and Congregations.								
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.															For local purposes.			For other purposes.			Total.		
																				Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	2	8	3	13	24	16	248	313	349	910	130	26	17	11	694	167	129	160	861	8	7	163	15	11	1025	8	6
Dindigul	1835	3	11	2	16	41	21	363	316	516	1195	44	26	24	12	707	214	83	104	316	2	2	55	0	0	371	2	2
Tirumangalam	1838	1	15	1	17	50	23	381	379	574	1334	109	21	69	4	769	224	68	125	285	7	6	43	13	7	329	5	1
Tirupuvanam	1839	...	10	...	10	17	17	95	131	218	444	126	6	4	3	300	35	14	40	27	15	6	49	9	10	77	9	4
Pasumalai	1845	3	1	...	4	4	3	98	47	83	228	100	6	2	...	250	83	24	17	93	14	3	96	6	9	190	5	0
Periakulam	1848	4	26	2	32	41	34	585	698	1285	2568	546	37	51	9	1529	207	61	138	559	10	10	270	1	6	829	12	4
Mandapasalai	1850	3	24	1	28	80	43	709	630	915	2254	618	19	128	5	1394	253	58	102	212	8	2	297	7	10	510	0	0
Battalagundu	1857	1	8	3	12	26	17	297	348	402	1047	354	17	23	11	416	94	50	54	192	13	6	135	6	1	328	3	7
Mélúr	1857	...	3	...	3	9	6	23	26	57	106	—9	1	1	...	75	17	12	21	15	1	10	25	3	4	40	5	2
Pulney	1862	1	7	1	9	14	11	170	227	371	768	150	13	17	3	492	47	21	53	484	4	4	35	1	7	519	5	11
Manamadura	1864	...	4	2	6	15	8	54	56	122	232	41	4	4	1	129	19	17	21	24	10	4	30	11	10	55	6	2
Total	...	18	117	15	150	321	199	3023	3171	4892	11086	2209	176	340	59	6755	1360	537	835	3074	1	0	1202	14	3	4276	15	3

No. II.

Evangelical and Pastoral Statistics.

CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanist.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Madura	3	141	40	23	78	10	4	3	18	20	2	...	...	7	387	111	4	581	82	226
Dindigul	2	25	10	3	12	6	...	..	2	...	1	...	...	5	327	23	1	368	25	465
Tirumangalam	2	28	3	...	23	7	...	...	7	...	...	1	4	12	193	11	...	265	26	212
Tirupuvanam	1	12	5	3	9	2	2	...	10	...	1	...	...	...	74	5	...	96	5	23
Pasumalai	1	13	11	2	2	21	4	1	16	2	1	...	...	...	92	20	1	235	5	84
Periakulam	7	25	...	10	15	5	2	4	1	1	13	...	19	19	399	—17	30	546	23	491
Mandapasalai	9	66	12	...	54	3	9	8	9	3	3	1	1	33	352	36	13	728	39	374
Battalagundu	5	113	13	37	63	18	1	2	30	2	3	...	...	13	299	86	7	323	57	211
Mélúr.....	1	1	...	1	...	...	...	...	...	...	...	...	...	...	27	1	...	43	2	39
Pulney	1	8	3	...	6	8	1	1	2	...	2	1	11	1	78	1	3	110	7	70
Manamadura.....	1	1	...	1	...	...	...	...	...	...	...	...	...	1	27	...	...	128	1	55
Total...	33	433	97	80	262	80	23	19	95	28	26	3	35	91	2255	277	59	3423	272	2250

No. III.

Evangelical Statistics.

Name of Station.	Itineracy.									Book Distribution.						Village Churches and Pastors.												
	No. of Itineracies.	No. of Encampments.	No. of Missionaries.	No. of Helpers.	No. of days' labor of Missionary.	No. of Helpers.	Days of Encampment.	No. of Villages visited.	No. of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts. do.	C.V.E.S. School Books and other Books.	Received for books sold.	Names of Village Churches	When organized.	Pastors' Names.	No. of Congregations.	No. of Communicants.	Added this year.	Children baptized this year.	Deaths this year.	Subjected to Church discipline.	Amount raised for Church expenses and other purposes.			
															Rs. A. P.										Rs. A. P.			
Madura	..	..	..	..	..	..	..	..	..	21	22	351	10,501	2,508	196 15 5	Pasumalai	1845	A. Barnes	212	91	38	5	..	1	..			
Dindigul	2	4	1	6	3	108	18	170	6,280	11	3	416	6,010	1,679	116 7 0	Mandapasalai	1850		371	75	17	11	6	5	126	9	0	
Tirumangalam	5	16	1	15	15	226	34	297	15,705	25	3	179	3,255	451	35 0 0	Mallankinaru	1855	G. Vethanayagam	500	79	9	12	8	..	181	12	6	
Tirupuvanam	2	4	1	9	4	117	13	150	2,934	24	18	210	4,800	580	78 2 1	Paralachi	1855		71	19	3	..	2	..	31	14	6	
Pasumalai	3	6	..	24	..	98	16	12	4,698	30	3	387	1,485	405	44 5 6	Velanurani	1855	D. Christian, Ag.	183	35	16	5	4	2	36	8	1	
Periakulam	10	33	2	63	31	419	75	511	42,714	8	10	217	728	930	24 8 11	Karisakulam, E.	1855	D. Christian	198	31	15	4	3	1	39	13	3	
Mandapasalai	9	25	2	41	14	490	56	344	19,170	35	..	327	2,400	3,247	101 6 4	Karisakulam, W.	1855	M. Eames	414	84	24	15	5	3	160	5	6	
Battalagundu	6	11	..	17	..	276	30	114	3,675	22	12	76	1,536	752	200 3 5	Bodinaikanur	1856	E. Seymour, Ag.	166	32	..	..	2	1	22	8	6	
Mélúr	..	..	..	..	..	..	..	..	..	3	4	51	1,148	220	12 6 9	Kambam	1856	S. Isaac	621	114	13	6	8	15	205	12	6	
Pulney	1	3	1	6	6	47	10	56	2,795	23	18	216	1,285	732	47 12 8	Kottaimedu	1856	C. Williams	343	58	5	3	3	2	72	2	10	
Manamadura	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6 15 9	Kombai	1856	E. Seymour	665	61	8	1	1	8	268	13	0	
																Kovilapuram	1856	S. Isaac, Ag.	341	43	6	2	2	3	41	0	0	
																Kodikanal	1857	A. Savarimutthu	103	35	3	3	..	1	177	8	0	
																Kanjampatti	1858	M. Eames, Ag.	174	25	6	2	3	1	21	12	0	
																Dindigul	1858	J. Colton	325	151	19	8	..	..	231	9	7	
																Purasalur	1858	D. Christian, Ag.	168	17	3	..	2	..	23	1	4	
																Samipatti	1859	D. Christian, Ag.	89	10	..	..	1	1	8	12	9	
																Sevalpatti	1859	M. Thomas	586	56	19	2	7	1	61	2	10	
																Andipatti	1859	C. Williams, Ag.	329	56	1	1	3	..	42	0	0	
																Madura, W.	1868	A. G. Rowland.	245	103	45	21	2	..	397	14	5	
																Madura, E.	1872	J. Cornelius	337	154	38	15	2	2	557	1	3	
																Pulney	1872	D. Vethamutthu	156	31	5	2	1	2	..			
																Pukallaipatti	1872	A. Clark	155	31	1	6	1	..	22	0	0	
																Ammapatti	1872		100	51	..	1	2	..	2	12	4	
																Battalagundu	1872		376	112	46	8	7	2	169	4	0	
																Silukkuvarpatti	1872		223	50	29	12	1	..	11	9	4	
																Pommanpatti	1876	M. Devasagayam	175	67	38	25	3	1	24	0	0	
Total	38	102	8	181	73	1781	252	1654	97,971	202	93	2430	33,098	11,503	864 3 10	Chandlerpuram	1878		173	19	19	12	..	..	19	0	0	

No. IV.

Educational Statistics.

Name of Station.	Seminary and Boarding Schools.																Village and Day Schools.											
	Station School=S. S. Girls' Boarding School=GBS Seminary=S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Sem. course.	Do. in partial Sem. course.	Catechists in Seminary Catechist Class.	Catechist recd. in 1878.	Do. left in 1878.	Pupils received in 1878.	Do. left in 1878.	Do. died in 1878.	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	No. of Schools.	Masters.	Mistresses.	Christian Boys.	Chirstian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools.
																											Rs. A. P.	
Madura	G.B.S.	0	2	3	.	.	-	-	-	.	14	1	...	48	419	...	.	10	13	1	37	34	71	109	37	146	217	273 11 0
Dindigul	S.B.S.	1	1	0	.	.	-	-	-	11	1	...	17	...	48	...	.	20	22	6	44	21	65	589	90	679	744	676 6 0
Tirumangalam	S.B.S.	1	2	0	.	.	-	-	-	13	7	...	26	...	76	...	.	11	8	3	39	28	67	80	34	114	181	167 15 0
Tirupuvanam	S.B.S.	1	2	0	.	.	-	-	-	30	5	...	25	...	...	...	.	7	2	5	17	11	28	33	11	44	72	91 0 0
Pasumalai	T. S.	1	4	0	46	-	12	12	6	14	7	...	58	...	60	...	.	2	1	2	22	27	49	18	22	40	89	610 12 0
	W. S.	1	1	0	.	.	-	-	-	.	...	...	...	11	...	...	.											
Periakulam	...	0	0	0	.	.	-	-	-	.	...	...	...	...	...	...	.	20	17	5	122	45	167	279	5	284	451	34 0 0
Mandapasalai	G.B.S.	1	0	2	.	.	-	-	-	27	33	...	...	35	220	...	.	14	9	3	41	24	65	170	11	181	246	103 2 4
	S.B.S.	1	1	0	.	.	-	-	-	12	1	...	11	...	12	...	.											
Battalagundu	S.B.S.	2	2	3	.	.	-	-	-	44	39	...	68	57	405	...	.	13	5	7	60	43	103	45	19	64	167	303 6 9
	S.G.S.	0	0	0	.	.	-	-	-	.	...	...	...	...	...	...	.											
Mélúr	...	0	0	0	.	.	-	-	-	.	...	...	...	...	...	...	.	3	4	...	5	...	5	56	...	56	61	0 11 0
Pulney	G.B.S.	2	1	2	.	.	-	-	-	48	12	1	...	48	78	...	.	10	7	4	53	48	101	182	41	223	324	10 0 0
Manamadura	...	0	0	0	.	.	-	-	-	.	...	...	...	...	...	...	.	3	4	...	5	6	11	54	1	55	66	7 15 2
Total		11	16	10	46	-	12	12	6	199	119	2	205	199	1318	...	.	113	92	36	445	287	732	1615	271	1886	2618	2278 15 3

POST OFFICE ADDRESS

OF THE

MISSIONARIES.

Rev. T. S. Burnell Mrs. M. S. Burnell	Mélúr.
Mrs. W. B. Capron ...	Madura.
Rev. J. E. Chandler Mrs. C. M. Chandler	Pulney.
Rev. J. S. Chandler Mrs. J. E. Chandler Mrs. J. M. Minor	Battalagunda.
Rev. E. Chester, M. D. Mrs. S. Chester	Dindigul.
Rev. G. H. Gutterson Mrs. E. W. Gutterson	Madura.
Rev. J. Herrick Mrs. E. C. Herrick	Trumangalam.
Rev. W. S. Howland Mrs. M. L. Howland Miss M. S. Taylor	Mandapasalai.
Rev. J. P. Jones Mrs. S. H. Jones	Madura.
Rev. J. T. Noyes Mrs. E. A. Noyes	Kodikanal.
Rev. J. Rendall Mrs. H. S. Rendall	Madura.
Rev. J. E. Tracy Mrs. F. W. Tracy Mrs. Wm. Tracy	Tirupuvanam.
Rev. G. T. Washburn Mrs. E. C. Washburn	Pasumalai, Madura.